THE CHRONICLE

OF THE

LONDON MISSIONARY SOCIETY

1893

LIBRARY OF PRINCETON
MAR 1952
THEOLOGICAL SEMINARY
I-7

Digitized by the Internet Archive
in 2015

https://archive.org/details/chronicleoflond1893lond_1

No. 15.—New Series.] MARCH, 1893. [Price One Penny.

GAUGING THE FORWARD MOVEMENT.

A FORWARD movement in foreign missions may be originated in more ways than one. It may be the outcome of the zeal and enthusiasm of a few earnest and generous spirits infecting their neighbours, and creating a new and exceptional interest in mission work. Or it may be due to a quickened spiritual life, and a deeper sense of responsibility in the Church at large, leading Christians to realise more vividly the nature of their relation to Christ, and to feel more sensitively the pitiable and forlorn condition of those who do not know the joy of His salvation.

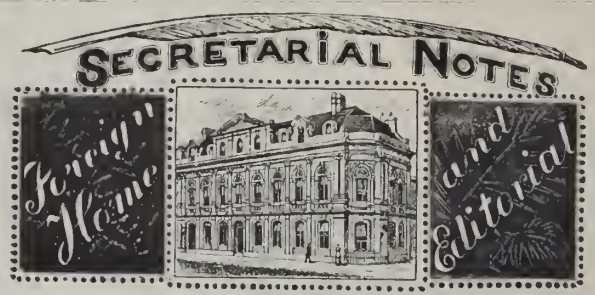
The course of the movement may be expected to vary as its origin varies. In the first case the original impulse may be great, and may result in large immediate increase in missionary funds and numerous accessions to the ranks of missionary workers; but, as time weakens the force of the primal impulse, its results will be smaller until they altogether disappear. In the second case the movement may begin quietly and on a small scale; but as the waters from the hidden fountains of grace and consecration well up, they will presently fill to the brim the reservoir of energy and supply, and will ultimately overflow in a deep, strong, steady stream of life which will bring refreshment and invigoration to every part of the great field.

The second year of our Society's Forward Movement thus becomes a critical testing time. We watch with great anxiety the volume of the new stream of help to see if it is being steadily maintained or if it is showing signs of becoming weaker. There are three gauges by which we test the depth of the stream. The first is the balance-sheet. If real interest in the work is growing, the funds required for carrying it on may be expected to flow in more freely. This, however, is not always a reliable test, because the ability of the friends of missions to give freely is subject to serious fluctuations from special causes. At the present moment the collapse of several financial companies has brought bitter distress and even ruin to thousands of those who have been among the most earnest and generous supporters of all Christian enterprises. The second means of testing the strength of the missionary spirit is the Watchers' Band. A revived church cannot help being a praying church. If the interest in missions to the heathen is really spreading among the churches, and is becoming a living, earnest force in the hearts of many, they may be expected to band themselves together for intercession with God that labourers may be thrust forth into the field, and that His messengers may be clothed with spiritual power. The number who join the Watchers' Band, and the heartiness or the lukewarmness with which its object is recognised, will therefore be a

fair indication of the depth of the new movement. Even this test, however, is not entirely satisfactory, for there are some who have a strong objection to any formal compacts or pledges in so purely spiritual a matter as prayer. We therefore turn to the list of candidates for service as our final and most certain gauge of the Forward Movement. If the churches are really awake to their opportunity and responsibility, their best blood will volunteer for the service. The year has now fairly begun. The Society ought to be able in the autumn to send out a further large contingent of workers to the mission-field. Are they forthcoming? Raw recruits there always are in plenty—untrained, undisciplined, unfit for present service, whatever they may be hereafter. But this enterprise calls for *men* of sound intellect as well as large heart. The Christian minister, whose quality has been tested in the service of the Church at home, and who, having learned to preach the Gospel with power and acceptance to his fellow-countrymen, is prepared to respond to the Great Commission to go into all the world and preach the Gospel to every creature; the Christian layman, who, having approved himself a competent and successful worker in his secular calling, has also found occupation for his spiritual energies in the mission work of the Church at home, and who now is prepared to relinquish worldly prospects and pleasant experience of Christian fellowship, if he may be used by Christ to make known His saving grace to the heathen. These are the men needed for the work. They are the flower of the Church's chivalry at home. If the Church is fired with a true enthusiasm for the conquest of the kingdoms for its Lord, they will be in the vanguard of its army. Where are they? As the new year develops we look anxiously for their coming as the truest evidence that the Forward Movement is not a mere passing excitement, but that the churches are really awake.

R. Wardlaw Thompson.

Our financial position still causes anxiety. For the ten months, April 1st, 1892, to January 31st, 1893, the total receipts are £59,617, compared with £63,450 for the corresponding period of the previous year. The expenditure has been £111,049, as against £89,043. The present balance against the Society is £41,388, compared with £33,190 of the previous year. The probable expenditure of the remaining two months is estimated at £22,000, and the probable further receipt at £57,500, which leaves us with a prospect of an adverse balance. A. N. J.



FROM THE HOME SECRETARY.

I have often called attention here to the desirability of promptly forwarding money intended for the Society. In the past week I have had three striking illustrations in the way in which money is delayed in transmission. One church which made a collection for Widows and Orphans in 1892 has not yet remitted the amount, but promises it shortly. Another church, after the Self-Denial Week of 1893, remitted its Self-Denial contribution for 1892, and yet another church has just sent the annual collection made last April!!

It has yet to be seen what the Self-Denial Week will bring in. At the time of going to press we can only say in round figures that we have received £2,600. I am still hopeful that the amount raised last year may be reached, if not surpassed, as the number of churches and schools taking the matter up seems to be greater than in 1892. The following are a few extracts from many suggestive letters on the Self-Denial Week:—

"We have thirty-four scholars in our school. The result was 7s. 8¾d. The children in a labouring man's family went without butter, living on dry bread the week through; they each brought ninepence. We have broadened in heart and thought through this effort."

"The training is excellent, and the observance of the week has done us all far more good than is represented by the enclosure. In some cases there was real self-denial, as in the case of poor widows depending on the parish contributing a shilling each. Last year we had collections. The use of envelopes has nearly doubled the sum sent last year."

"This system was announced to me in church. During the prayer I was deeply thinking upon it, asking myself what could I give up this week for the Lord. My mind was filled with a saying divine that I must work and give one day's wage to this Self-Denial Fund, which I willingly and heartily adhere to.—Yours truly, A Hard Worker."

A well-known minister has sent me the following account of a generous gift:—"One of my church members came to see me; he would not come into my house. 'I have a little business,' he said, 'that I cannot carry through without your assistance. Please open this and attend to it when I am gone.' Having said this, he placed a sealed envelope in my hand. The envelope contained notes for £25, and the following letter:—'Please kindly receive £25 to be placed to the funds of the London Missionary Society. God accept the gift of faith and hope of His acceptance to bless!' In the same church a little time ago another anonymous donation (£100) was made to the Society."

I very gladly make an extract from a letter on another subject, which shows how many ways there are in which help may be rendered :—

"May I suggest another way of helping, and one that comes nearer than any other to our missionaries themselves? I refer to the children of our missionaries who are in England for education. The Easter holidays will soon be here, and it would be a pleasant change for some of these young people if they could be received into Christian homes, and thus have entire freedom from school-life. To some who live in the country and have accommodation it would not mean much more than kindly care; and to bring these dear children into home-life, and under bright Christian influence, would only give themselves happiness, and help to cheer the hearts of anxious, loving parents whose life-work deprives them of the great joy of welcoming the children home for the holidays.—Friend of Missions."

I trust these few lines may lead some more of our friends to act upon this suggestion, for the hardest part of our missionaries' life seems to me the inevitable separation from their children.

Arthur N. Johnson.

FROM THE EDITORIAL SECRETARY.

Material for the Chronicle comes in apace, and to find room for it all is an increasing difficulty. Indeed, to clear off arrears, and to place before our readers the urgent matters from India, the complete list of branches of the Watchers' Band, and the stirring journal of the Rev. James Chalmers, of New Guinea, we have had to enlarge the size of the present issue.

Our circulation is steadily rising, and generous words constantly reach us testifying to the value set upon the magazine by those who know it. But how many there are who are ignorant of its very existence; and how many more who, though familiar with its name, never take the trouble to look at a copy! Only the other day a near relative of a missionary of the Society expressed his surprise at discovering only a few days previously that "such an interesting magazine was published."

Attacks on missions, such, *e.g.*, as that on China missionaries, which appeared in the *Times* of Friday, February 10th, are read eagerly enough, and, unfortunately, are credited with a trustworthiness and accuracy to which they have no rightful claim; but reliable records of work and service are ignored. Diplomatists may or may not have good grounds for wishing to restrict the liberties enjoyed by Christian missionaries in China (it was to advocate this that the long communication referred to was written), but when they assume the *rôle* of friendly critic, they should, at any rate, acquaint themselves at first hand with that which they criticise. Incidentally the writer speaks of the short time he has been "in the China Seas"; his article, from beginning to end, clearly shows that he is "at sea" in another sense. He may have had access to Mr. Michie's "Missionaries in China," but it looks as if he has simply put together the threadbare misrepresentations of missions to which every visitor to China is treated at the various ports of call, and the *Times* gives up two columns and a half for its insertion!

A letter, entitled "Cheapness or Efficiency: the Pecuniary Needs of Missionaries," from the pen of the Rev. Arnold Foster, B.A., our honoured and indefatigable missionary at Hankow, appeared in the pages of the *Christian* of January 26th. So valuable is this letter as a contribution to a question lately much discussed, that, with the courteous consent of the proprietors of the *Christian*, we have reprinted it as a leaflet for general circulation. Copies can be obtained either through our publishers, or direct from the Mission House, price one halfpenny, or three shillings a hundred. George Cousins.

PROCEEDINGS OF THE BOARD.

Board Meeting, January 24th, 1893.—Rev. W. Roberts, B.A., in the Chair. Number of Directors present, 68.

The Foreign Secretary introduced the Rev. W. Joss, of Madras, recently returned home on furlough, and also the Rev. J. E. Newell, prior to his return to Samoa as one of the tutors of the Malua Institution. After the missionaries had addressed the Board, the Rev. J. Kennedy, D.D., offered special prayer.

On account of the proposed alterations in the arrangement of meetings at the forthcoming anniversary, Bye-laws 1 and 2 were suspended.

Mr. Pryce Jones, late a student at Hackney College, was appointed to labour in connection with the Mission at Farafangana, Madagascar.

With a view to extending the usefulness of the Watchers' Band, and to secure more frequent advocacy of its claims at public meetings, J. E. Liddiard, Esq., was asked to become co-Secretary of that Band with Mrs. Liddiard.

It was arranged that a meeting of delegates, representing the leading Auxiliaries of the Society throughout the country, should be held at the Mission House, on March 17th, to consider what steps can be taken for increasing the number of provincial branches of the Young Men's Missionary Band.

Board Meeting, February 14th, 1893.—Rev. W. Roberts, B.A., in the Chair. Number of Directors present, 71.

Dr. E. S. Fry, of Neyoor, met the Directors on his return to this country to take up the superintendence of the Edinburgh Medical Missionary Society.

In the name of the Directors, the Chairman presented a specially bound copy of "By Canoe and Dog Train" to Miss Lilian Edwards, connected with Bishopsgate Chapel Sunday-school, who has, by wonderful perseverance, collected £20 in the City for the missionary ships, in addition to surprisingly large amounts in previous years.

The return of the Rev. J. Lees, of Tientsin, to England in the coming spring was sanctioned; also the immediate return of Mrs. Knowles, of Travancore, under medical certificate.

Mr. Arthur Dixon Cousins, A.T.S., of Cheshunt College, was appointed to labour in connection with the Tientsin Mission.

An offer of service by Mr. D. S. Murray (for several years a sub-agent of the British and Foreign Bible Society in Shanghai) and Mrs. Murray was accepted; also one from Mr. Sem Williams of Brynteg, as a lay evangelist, subject to his passing the usual examination.

AN ADVENTUROUS JOURNEY IN THE GULF OF PAPUA.

By the Rev. James Chalmers, F.R.G.S.

EVER since my last visit to Maipua some years ago, I have been anxious to return again and, if possible, visit the whole district; but only now have I been able to accomplish it.

Ten years ago, when little was known of the people west of Manumanu in Redsear Bay, I hoped, if God spared my life, to introduce the Gospel to all the districts as far as Orokolo, and thought that might occupy a fair lifetime. We got to Orokolo in January, 1892, and now the desire has lengthened, and I hope yet to carry the Gospel to all districts as far as the Fly River, and to the westward. The plan I have always adopted is to visit frequently; get thoroughly known by living with the people; and, through interpreters, tell them the story of Divine love, and so prepare the way for teachers living with them. I place no teacher where I have not first lived myself, and where I should be unwilling to live frequently.

A Real Savage District.

From all accounts of unknown districts I have ever had from natives, none compared in real savagery to those relating to the Namau district; and, of course, there was a charm in trying to be the first to visit it. Last March, our Governor was visiting to the west of Namau, and was attacked, but repulsed the savages by firing on them, and I thought it possible the more western natives of the district might be implicated.

A Comical but Earnest Interpreter.

When at Port Moresby last June, I secured a good interpreter, Vaaburi, an elderly, active, comical fellow, but thoroughly reliable in such an expedition as I was planning. In former years he was constantly with me, and never liked my taking even a short trip without him. When I told him what I wanted him to do, all he said was: "I go gladly; but let me go and hear what my wife and daughter say;" and they said: "Yes, certainly; go with Tamate." It was a busy time, getting plantations ready for planting yams, &c. The old lady said she and her daughter would do it all, but I gladdened their hearts by giving her sufficient trade to get all done by relatives. When leaving Port Moresby, all came to see us off. The old fellow's last words to his relatives were: "God watch over you. I will think of you, and perhaps Tamate will let me send you some sago in the *Hanamoa*." He is a capital story-teller, and wonderfully imaginative—so much so that he often forgets himself and overdoes it. All through this trip I have been much pleased with him, and have often much enjoyed his earnest prayers. On arrival at Toaripe (Motumotu), we found the sea too heavy for us to go into the gulf in a whaleboat, and so waited until the wind and sea went down. My outfit was simple, and the only weapon of defence we had was the stout hazel wand presented to me by an old Inverary friend. The barter, goods, &c., were partly paid for by the United Presbyterian Sunday-school of the same town, and, as I myself hail from that Highland capital, Inverary was thoroughly represented. The sail to Vailala was slow, and we did not arrive until midnight. During the evening the wind increased, and the night looked dirty.

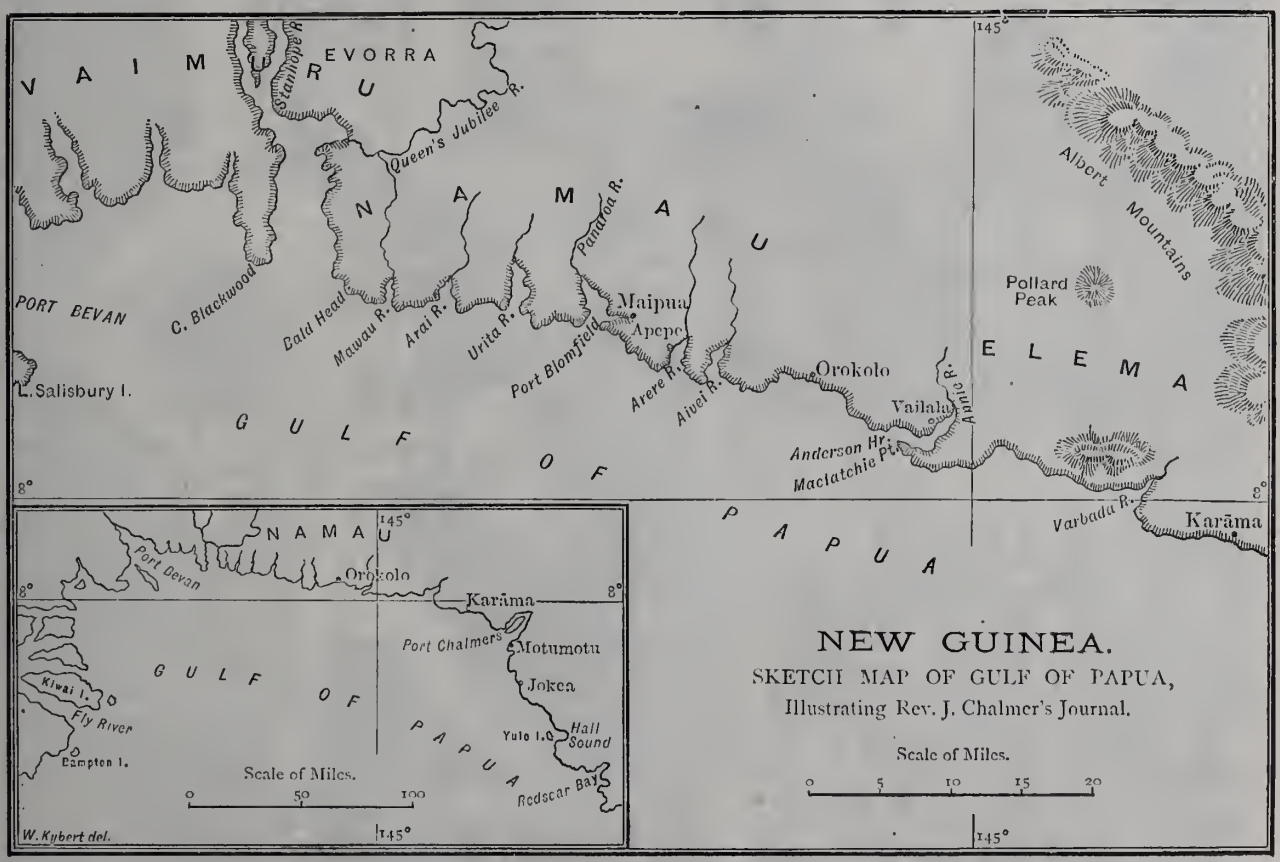
Crashing Breakers Ahead!

When off the River Annie, we met a heavy sea, and had to decide whether to go in or remain outside; either course was dangerous. The wind and sea increasing, and the latter likely to get much worse, I determined to risk the bar, although, if swamped and upset, no life would be saved. Down sails and mast, and my best men to the oars. Our only light was from the white foam of the breakers all around. Several heavy ones have gone on. "Pull, lads, pull! Steady! Stop her way!" And all round white running seas. But we must not let one master us, and carry us on. Again a long pull, a strong pull, and away goes an oar broken in two. "Keep at it, lads, we're just in." The wild crashing breakers are passed, and now we have only the heavy inside swell and strong current, and soon after midnight we drop anchor near the mission-house. After prayers we shake ourselves into positions for a few hours' sleep, which we get, all of us being accustomed to this kind of life. At early morning we were seen, and the teacher was soon on the beach calling us ashore. We landed, had a service and breakfast, and there being a change in wind and sea for the better, we started for Orokolo, where we arrived early in the day. We ought to have four teachers here instead of only two. The present ones are getting on very well, and the people are becoming attached to them. One great advantage at Orokolo is the large and varied supply of food, resembling much an Eastern Polynesian Island.

Abundance of Food and Children at Orokolo.

I do not think we have another district where children are so numerous. It is an interesting sight to watch them all at play on the beach. We landed at the eastern station, and in the afternoon walked over to the western one, where we remained that night. Next morning we were all early astir, and by seven were ready for a start. We tried to take the boat through the surf, but it looked like getting wet, so I had her taken ashore, and carried up beyond high-water mark. It is not far, about six miles to the first river, so we got carriers and were soon there. There were three creeks to cross, and to the great delight of the young men, I allowed myself to be carried over in a lying position. On arriving at the river we found a small canoe on the bank, and I sent Vaaburi and two young men across, so that if possible they were to get word sent to Apepe on the Arere, to our old friend Ipai, of Maipua, who, I heard, was living there, that I was at Aivei, and wanted to get to him. We waited some

hours, and a large canoe coming along, we hired it, and crossed to the other side. Two men arrived saying that Ipai and a large party were coming in a large canoe, and would soon be there. There they come, and the first I see is Tamate Ipai, a child about eight years old, who ever shadows her father, and I knew well the chief was there too. They pulled up near to us. His wife, the one who was with him at Motumotu, had died about eighteen months ago, and he was still in mourning for her, and part of his mourning was the dress, well worn now and dirty, given by my wife three years ago. No time was lost; we got into the canoe, and away we went; but now there is no hurry, it is smoke, chat, laugh, shout, and a two hours' pull takes us quite four, but it does not matter, we are not going further than Apepe that day. Little Kamake (they cannot pronounce the T in Tamate) takes my hazel wand as her special charge. Apepe is a new village on the west bank of the Arere, built by Ipai and a number of Maipuans.



NEW GUINEA.
SKETCH MAP OF GULF OF PAPUA,
Illustrating Rev. J. Chalmer's Journal.

AN ERSTWHILE CANNIBAL APPEALS FOR A TEACHER.

Ipai says: "Kamake, fighting, and eating human flesh, I have done with. I have come here with all these people, and will settle here for good, if you will give us a teacher. You told me long ago you would not give me a teacher for Maipua, because of the swamp; here you can have good ground, as much as you like, and we will at once build the house." "Why, Ipai, there is a swamp, there is another, and the smell is strong." The village is built on a piece of good sandy ground, with a swamp on either side. He said: "Stay until you have rested, and then let us go and see the land I have referred to." We started, got to the beach, and, walking a short distance, came to a really good piece of land with cocoa-nuts in abundance, and, pointing to a tree, Ipai said: "Give us a teacher, and from here to the river the whole point is yours. We build the house and we bridge the swamp for him to walk on." I promised, as I saw the opening here to the whole district, and the way of meeting myself from the Fly River west. His wife is buried *in* the ground. He took me to the grave. A house covers it, and at head and feet two pretty crotons grow. A broken cooking-pot and dish, and one or two other little things lie by the side. She was a nice, quiet, modest, kind savage woman. Ipai has two more wives left, but I fancy the dead woman was his favourite; she was Kamake's mother, and the affection between father and daughter is truly wonderful. See the father anywhere and the daughter will soon burst into view, and see the daughter and the father is sure to be near. We returned to the house, and I arranged to sleep on the plat-

NATIVES OF NEW GUINEA DRESSED FOR A DANCE.

form rather than in Ipai's temple or club-house, where the crowd was great, and it felt, to say the least, stuffy. We had service, the singing pleasing them much, and the interpreter told them the story of God's love to us all.

My Candle-light astonished them greatly.

Before spreading out my blanket, I asked Ipai to take off the woman's dress, and I would give him a shirt to travel in with us. He did so, and I gave him a white flannel shirt I was wearing, which of course added greatly to the value of the present. He consented to let us have his large canoe, to accompany us, and to get a good crew, and that we should start early in the morning. I was very tired, and ready, as I thought, to sleep under any circumstances, so spread out my Malagasee cloth, presented by the ever-good friend of missionaries, the late Mrs. Swan, of Edinburgh, and on it my blanket. Sleep? gone—and the present and future are there with me; the Gospel is being preached all through Namau, and I saw killing and cannibalism ended, and a people won to Christ. My interpreter and Ipai are busy also, the one asking questions, and the other answering with smokes. Cock-crowing, and I must sleep, and get two hours, or thereabouts. By daylight I am up, quite refreshed, and ready for a hard day. After breakfast and service I muster all hands, but find the crew I expected for the canoe have backed out, because we are going to places they do not like. I won't give up one place, and tell Ipai I must find my way without them; and so, with my own boys, I start for the canoe. It has got to be put into the water, and alone we cannot manage it. We have not long to wait; Kamake appears, and then the father, followed by others; and, the canoe getting afloat, we are soon on board and away. Kamake is left behind, as it is not considered safe for her, and she returns to the village, crying bitterly, but comforted, I have no doubt, with the presents she has got, and the prospect of others when we return, as she knows we have left a case of things behind in care of the two wives. About nine we slowly passed Maipua, and were hailed by many old friends, but did not land. Canoes followed us some distance, and for disobedience and insolence I had to land one of my youths to await our return. That over, we had quite a holiday trip, though in burning sun. We crossed Port Blomfield, and up the Panaroa, some distance, into creeks, large streams, some with currents in our favour, and others against. In the afternoon we crossed the Urita, at the mouth a fine big harbour, and, I should think, good entrance.

Taken by Surprise—Tamate on Exhibit.

Up the river some miles we came suddenly on a canoe of youths, who, on seeing us, were frightened so much they could only shout. We took no notice of them and went on into another creek, where we came upon a canoe with a man and woman on board. Poor things! I do not think I have ever seen natives so frightened. It took us some time to calm them, by assuring them we were friends, and that they had only to look and they would see we were all friends. Vaaburi said: "Old Maipua used to come this way and kill all they met, and then attack the villages." When calmed, the woman, recognising Vaaburi, said: "Oh, me, I live; why should I be afraid and you here?" Giving them a small present, we started them ahead to inform the people we were near, and they were not to be afraid, the interpreter adding: "Now, no bows and arrows; but meet us as real friends, for I have brought you Tamate, you have heard of, and he is unarmed." Ipai told them: "It is all peace and friendship, and we have come with the white man." They were soon out of sight. We took a short cut through a dirty mud creek, where all got out, and just dragged the canoe through. The smell was bad indeed. My Motumotuans were very frightened, as they thought we were simply in the hands of the cannibals, who might be in ambush on either bank. We came out into a good stream, and soon saw houses and a large temple. This was Koropanairu, a village which had suffered much from Maipua in the past. There were houses on both banks, and people excited and shouting. Some of the women danced and sang, others screamed and beat their breasts, and little children were held up to see a white man. I stood up in the canoe, so as to give every one a chance. Near to the houses were platforms covered with sago palm leaves, and on each platform was a dead body. They place their dead on these platforms as the whole place is simply mud and water, no solid ground anywhere. The smell was too strong to permit of any of us taking food. On arriving at the large stream, the Arai, we turned round, and, accompanied by numerous canoes, packed nearly to sinking, we made for the large dubu. Lest I should wet my feet, a way was made of long sticks over the mud, on which I walked to the platform of the dubu. The chief was from home, but the wife in charge had quantities of food cooked and sent to us, but not one of my boys would touch it, saying it might have been cooked in pots used for cooking human flesh, or prepared by hands unwashed since last they rubbed themselves over with the juice from the dead bodies about. No use arguing; eat they would not, and I confess I could not lead off, and so give them an example. Ipai, the Maipuans, and the interpreter were not so nice, so they enjoyed a hearty meal. Eh, it was a noisy, excited crowd which gathered round us in that dubu. My boys were all terribly frightened, and cowered close up behind me. Everything and every action is of interest, but the most interesting are a match, my writing, and my foot. The latter is tenderly handled, and instructions are rigorously given on no account to press it, lest it should hurt. It is dark, and inside the dubu pitch-dark, but the crowd still continues, and the place is very hot and stuffy. I get Vaaburi and Ipai to tell them we are going to have service, and I want quiet. Everybody is shouting to everybody else to be quiet, and it takes some time before

we begin. I do not light a candle, as I hope the crowd will clear and leave us after service.

A Service amid Weird Surroundings.

In that strange place, where there are charms and fetishes of all kinds, and skulls of human beings, crocodiles, pigs, and cassowaries, placed in each division, and where at the small end there are six hideous kanihus (gods), we sing a translation of the hymn, "Hark! the voice of love and mercy," and I do not think I ever heard it sound better, and none of us can boast of singing. Prayer was offered by a young Toaripian, and again the interpreter explained to them. No use; no one will go; so I light my candle, which causes great excitement. Well, 'tis darkness visible. There is a great noise outside, and much shouting in. I wonder what it means. My boys think it means slaughter this time, and they crouch in the darkness behind me. I hold the candle up, and find that way is being made for an old chap, who is told to be sure and give his right hand when Tamate gives his, as that is the mark of peace and friendship with the white men. He does it well, and is followed by a young, well-dressed fellow, who goes through the same handshaking, and then both squat in front of me. It is the chief and his son from Ukerave, a cluster of villages to be visited to-morrow. Shouting, laughing, smoking, all talking and trying to talk one another down, leaves me a quiet spectator of a peculiarly weird scene. The hazel stick must have some charm, for my folk won't let me land or squat anywhere without it, and here it is now close by me. Should I leave one position for another, and forget it, immediately it is brought to me; and even Ipai and the Maipuans are as particular as my own boys. Ipai, picking it up when once I was landing without it, said hastily: "Take your stick, Kamake; you must not land without it." Hundreds felt my foot, and shouted with astonishment at its softness and whiteness. It was getting late, and the old chief must go home; but he must have my promise that I would not pass his door without a call; and to insure it, the son must remain and conduct me. Telling Ipai I was tired and wanted to lie down in a corner near the platform, he asked me if he might talk all night, as he had much to say. "Certainly; talk away, as I am so sleepy; I think I can sleep through all." My youths are astonished that I can even think of sleep in this place. My blanket is spread, and I am down, send the candle to Ipai, and know no more until daybreak, when it is time to be up and getting ready for a start. More food is cooked and eaten by those who consumed yesterday evening's. The crowd increases quickly, and we have service. When near the end of prayer, there is

A Fearful Voluminous Shout,

and prayer is quickly ended. A crowd, led by a well-feathered, good-looking, kindly man, press into the dubu, and he comes near to where I am. All are unarmed, so it is all right. I am told this is the chief, Avai, returned from his expedition. I had already given the present for him and the dubu, and sent some beads for his wife. He is very much disappointed that we are leaving so soon, but I believe in first visits being short, just giving them a taste, as it were, and then leaving them to think and wonder when I shall again return. So we must go. But we must not leave without a pig. Avai goes out and calls a name and "Mai mai," and a good-sized pig comes right up to the platform. It is soon despatched with a club, lifted up and placed in the canoe, as I decided it should be cooked at our next halt. We passed several canoes alongside the bank, and, when we came to Avai's home, he, being in our canoe, insisted on our pulling up alongside one in charge of a good-looking, motherly body, who wanted us to have everything she had in the canoe. She was Avai's best-beloved wife, and had been travelling with him all night they were in the canoes. Native-like, my people would have taken everything, but I confined them to a few areca nuts and betel peppers.

We were accompanied by many canoes, all packed with a noisy, excited crowd. Leaving Kailiu, an extension of Koropanairu, on our right, we descended the creek, and soon came to a fine large opening, part of the Arai. There we met

A Large Flotilla of Canoes.

There were fifty accompanying us, and, on meeting the others, these backed; we pulled on; the canoes meeting us opened to right and left. When we were in the centre they closed in, and on we slowly went, until near a village of Ukerave, when they opened up again and we went alongside the bank. It is a dirty, bad-smelling, muddy hole. To get to the chief's house a way was made over the mud with canoes end to end, along which I was to walk lest I should wet my feet. The chief Ipai (I think nearly all the great men in this part are called Ipai) and his son both had hold of me, and I was led up on to the verandah of his house, where there was a mat spread on which I was to squat. The crowd was very great, and two-thirds of them were armed. I got my boys, after some little trouble, to go aside and cook, but they would keep coming near to me. There were certainly some very villainous-looking fellows in that crowd. The pig was got ready, cut up, and on the fire, when the conch-shell was heard in the distance, and up sprang cooks and everybody else belonging to me on to the verandah and close to me. The interpreter explained from the chief that it was a new canoe being tried by the young men of a neighbouring village. I was satisfied, but my people were not to be gulled, as they said, in that way, and not one of them would go down, until I threatened to go down and do the cooking myself, then two of the bravest found their way to the fire. Nearer and nearer the conch-blowing approached, and I stood up to see the canoe come round the bend of the river; my stick was at once thrust into my hand, and I was told to keep it there. It was a pretty sight: a large canoe painted various colours with ochre and lime, twenty

finely-built youths, gorgeously dressed with feathers and colours, standing up and pulling as one and at their hardest, conscious, I have no doubt, that they were being observed by a white man, as no others had ever been observed before. Other young men were sitting in the bottom of the canoe, and one of them had the conch-shell, which he was blowing. It was only a moment, but as they passed they gave one glance to the verandah, saw their first white man, and then on.

(To be continued.)

THE BOMBAY DECENNIAL MISSIONARY CONFERENCE.

I AM endeavouring to recall the chief impressions produced upon my mind by this Conference, which I was privileged to attend. It was, indeed, a memorable gathering, and, looking back, I feel profoundly thankful that I was permitted to be present. It was the third of its kind in the last two decades; the first being held at Allahabad in 1872, and the second at Calcutta in 1882. There were a number at Bombay who were present in 1882, and a smaller number who were present in 1872. The size of the Conference, as might be expected, has grown with the lapse of years. At Bombay, there were over 600 missionaries present. These had come from all parts of India, and some from Ceylon. Many of them took a railway journey, which required them to spend two consecutive nights in the train. The railway companies, by the way, showed their appreciation of missionary work by allowing the members of the Conference to travel the double journey for a single fare.

If I may speak of what struck me most in the Conference, it was, in the first place, the fact of so many Christian workers being gathered together. Here were men and women who had come up from their lonely stations, where they have been labouring for the Master under the burden and heat of the day, many of them bearing on their bodies the marks of the Lord Jesus; for their pale and worn faces proclaimed how the climate and the service had told upon them; not that any seemed to think the service irksome or the burden heavy. There was a tone of joy through all the gatherings; a feeling that it was a feast time, "whither the tribes go up, the tribes of the Lord, unto the testimony of Irsael, to give thanks unto the name of the Lord." It was not only the joy of reviving old friendships and forming new ones; it was an occasion for veterans and recruits to join hands together, and praise the great Captain for His grace given to them that they should preach among the Gentiles the unsearchable riches of Christ. One feature which made the Conference so different from the preceding ones was, the very much larger number of lady workers. Looking round on the meetings there seemed sometimes to be almost as many women as men, and one felt the truth of the Revised Version of the verse in Psalm lxviii.: "The Lord gave the word, the women that publish the tidings are a great host."

Then, another thing that struck me was the extent to which missionary work was recognised as God's work, needing for its accomplishment the power of His Holy Spirit I confess that I had looked forward to the Conference with expectations that were lessened by the fact that it promised to be only a discussion of plans and machinery. We have tried that so long at home and have found it to be insufficient. It has been so much like trying to push the train of carriages along by main force instead of linking them to the locomotive. The Bombay Conference evidently realised the need of the power from on High to make machinery move effectually. That was shown especially in the early prayer-meetings, which were well attended, and were pervaded by the spirit of earnest waiting upon God. One of the speakers described these meetings as "the core and kernel of the whole Conference." Morning after morning we gathered at the feet of the Master; and, as we touched Him by faith, healing and power came forth from Him to us, and the result was that not a few have gone back to their spheres of toil filled with a new energy, because they have taken with them from the Conference not only a blessing, but the Blesser Himself. "Behold, God IS my salvation. . . . He IS BECOME my salvation."

With regard to the subjects discussed at the meetings of the Conference, it was anticipated that the chief interest would centre in the educational aspect of missionary enterprise—How to reach the educated and English-speaking classes, and how to make education a real and aggressive missionary agency. These were the questions which occupied, and are destined to occupy, the attention of missionary workers. As far as I could gather, there was a general feeling that while education is not to be disparaged, it is confessedly not enough in itself to lean the soul to Christ; that it is only a means to an end, and that the end—the personal decision for Christ of those brought under instruction—needs to be more clearly apprehended and more vigorously pursued. As things are now, the time of students and professors is so engrossed in working for examinations, that very insufficient opportunity remains for pressing the claims of the Gospel home upon the individual heart. On this account, a strong desire was expressed that men of consecrated culture might be found to engage in more direct missionary work among the young Hindus, and be free to devote their whole time to such work.

The other subjects taken up by the Conference included "Work among the Depressed Classes and the Masses," and "The Organisation and Self-support of the Native Church." The speeches tbat were delivered on these topics revealed at once the hope and the responsibility of the present crisis in missionary enterprise—the hope involved in the distinct and emphatic mass movement towards Christianity to be seen in hundreds of villages, where the people are waiting to put

themselves under Gospel teaching, to abandon their idols, and to confess Christ; the responsibility arising from such a situation. Here are multitudes longing for teachers who may tell them about the Christian religion, hungering for the bread of life, and, when we look at these eager crowds on the one hand, and count up on the other hand the present staff of workers, who are as "five barley loaves and two small fishes," the question is forced upon our embarrassed minds—embarrassed even by the successes of the past—"What are these among so many?"

This conviction was well expressed in the appeal which the Conference addressed to the churches of the home lands, asking urgently for more labourers to be sent out at once. Will every reader of the CHRONICLE lift up an earnest prayer to God that this appeal may ring like a clarion-note of summons through the slumbering, or only half-wakened, ranks of the English churches? I have referred to the uppermost impressions left upon my mind by the Conference. May I say that the one over-mastering impression, of which I am daily and hourly more and more conscious, is the vastness of the field here, and the utterly inadequate staff of workers? The disproportion would be laughable, if it were not so lamentable—comical if it were not so criminal. O, Captain of our salvation, rouse Thy laggard followers with great searchings of heart that they may come up to the help of the Lord against the mighty; O, Lord of the Harvest, send forth, "cast out," with a mighty constraining force that shall compel, impel, expel, the labourers into Thy harvest!

R. J. WARD.

AN APPEAL FROM THE DECENNIAL MISSIONARY CONFERENCE OF INDIA.

Bombay, January 5th, 1893.

THE members of the Decennial Missionary Conference of India, assembled in Bombay, overwhelmed by the vastness of the work contrasted with the utterly inadequate supply of workers, earnestly appeal to the Church of Christ in Europe, America, Australasia, and Asia.

We re-echo to you the cry of the unsatisfied heart of India. With it we pass on the Master's word for the perishing multitude: "Give ye them to eat." An opportunity and a responsibility never known before confront us.

The work among the educated and English-speaking classes has reached a crisis. The faithful labours of godly men in the class-room need to be followed up by men of consecrated culture, free to devote their whole time to aggressive work among India's thinking men. Who will come and help to bring young India to the feet of Christ?

Medical missionaries of both sexes are urgently required. We hold up before medical students and young doctors the splendid opportunity here offered of reaching the souls of men through their bodies.

The women of India must be evangelised by women. Ten times the present number of such workers could not overtake the task. Missionary ladies now working are so taxed by the care of converts and inquirers already gained that often no strength is left for entering thousands of unentered but open doors. Can our sisters in Protestant Christendom permit this to continue?

India has fifty millions of Mohammedans — a larger number than are found in the Turkish Empire, and far more free to embrace Christianity. Who will come to work for them?

Scores of missionaries should be set apart to promote the production of Christian literature in the languages of the people.

Sunday-schools, into which hundreds of thousands of India's children can readily be brought and moulded for Christ, furnish one of India's greatest opportunities for yet more workers.

Industrial schools are urgently needed to help in developing a robust character in Christian youths, and to open new avenues for honest work for them. These call for capable Christian workers of special qualifications.

The population of India is largely rural. In hundreds and thousands of villages there is a distinct mass movement toward Christianity. There are millions who would speedily become Christians if messengers of Christ could reach them, take them by the hand, and not only baptize but lead them into all Christian living. Most of these people belong to the depressed classes. They are none the less heirs to our common salvation, and, whatever admixture of less spiritual motives may exist, God Himself is stirring their hearts and turning their thoughts toward the things which belong to His Kingdom.

In the name of Christ and of these unevangelised masses for whom He died we appeal to you to send more labourers at once. May every church hear the voice of the Spirit saying: "Separate me Barnabas and Saul for the work whereunto I have called them"! In every church may there be a Barnabas and Saul ready to obey the Spirit's promptings!

Face to face with two hundred and eighty-four millions in this land, for whom in this generation you as well as we are responsible, we ask: Will you not speedily double the present number of labourers?

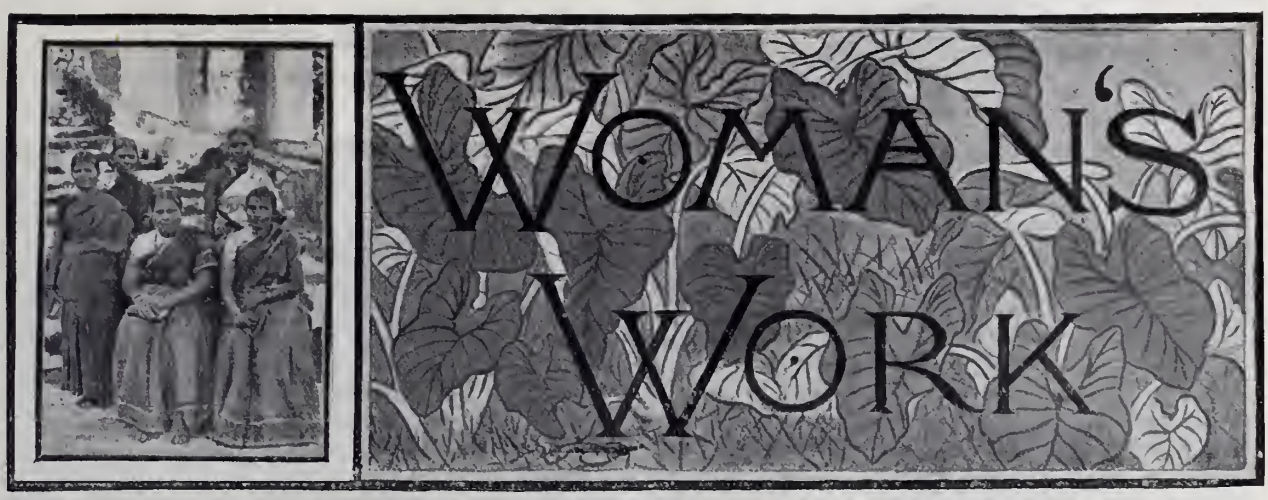
Will you not also lend your choicest pastors to labour for a term of years among the millions who can be reached through the English tongue?

Is this too great a demand to make upon the resources of those saved by Omnipotent love? At the beginning of another century of missions in India let us all "expect great things from God—attempt great things for God."

For the reflex blessings to yourselves, as well as for India's sake, we beseech you to "hear what the Spirit saith unto the churches." The manifestation of Christ is greatest to those who keep His commandments, and this is His commaudment:

"*Go ye into all the world and preach the Gospel to every creature.*"

A. MANWARING,
J. L. PHILLIPS, M.D.,
Secretaries, Decennial Conference.



LETTER FROM MISS ARDILL.

Avarua, Rarotonga,
November 28th, 1892.

DEAR MR. COUSINS,—I was very grateful for the kind words of advice and sympathy contained in both your letter and the instructions. I do hope I may, with God's help, be enabled to guide the little ones, and others who may come under my influence, into a purer, higher life than that which seemingly satisfies them now. It is so sad that what to us seems such a great, terrible sin against God and ourselves (immorality), should by these people be regarded almost as a thing to be proud of and boast about. And yet they are not ignorantly sinning. They have been well taught, and as far as outward things pertaining to religion go they are a pattern to Christians of other lands. They rise to hold a prayer-meeting every morning at daybreak, from which not one who can go is absent. They never seem to tire of going to church, and come in as large numbers on wet days as on fine. If I ask one of the boys: "Do you love Jesus?" he answers: "A" (Yes) in such a surprised way, much the same as he would if I asked: "Are you alive?" And yet it seems as if it were only with their lips they showed forth their love and praise, not in their lives. I have seventy-three boys and girls coming to be taught, and Mr. Lawrence has twenty-seven, so that we have just one hundred altogether. As yet I cannot do much, except to drill them into something like order, and teach them a few hymns and action songs in English, also the alphabet, figures, and easy words. I am longing to be able to talk to them, but I suppose I shall not be able to do that yet awhile. To have any real influence over the children one would need to have them altogether. They come now for a few hours in the early morning (from 6 to 9 a.m.), and then go away to sit or lie about all day, doing nothing. I think the idleness of the natives is one great reason for their immorality. They have nothing to occupy their thoughts or their time, and so Satan finds work for them. I hope soon we shall be able to build a boarding-school, at which the children may be taught to use their hands as well as their minds, and also to *obey* Christ as well as to sing and read about Him.

I like the people very much. No one could help doing so. They came in hundreds the day after I arrived to present their "aroa" (gift of love). I stood in the verandah to receive them, and they came shouting up the terraces, dragging large floor-mats between them, or carrying long poles, on which were hung native fruits, vegetables, and sometimes a small pig, or a couple of fowls. The women carried coffee berries, and eggs in cloths. All these things were laid at my feet, and then they each shook hands with me, and wished me a long life. A week or so after we came, the "akarere," or examination of children attending the native schools, was held at Ngatangiia, a village about four miles from Avarua. Mr. Lawrence examined the children in reading (Maori), writing, and arithmetic, and gave prizes to all—bad and good. The people of Ngatangiia had prepared a great feast for all who came. We and the native teachers were seated at tables which were loaded with eatables, and the rest of the visitors sat on the grass, and used banana leaves for dishes. All that was not eaten by each family was packed up and given them to be taken home, and there eaten.—With kind regards, believe me, yours very sincerely,

E. Ardill.

MONTHLY PRAYER MEETING.

THE next meeting will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C., on Monday, March 6th, from 4 to 5 p.m. All friends of missions will be welcome. Recent information from the mission-field will be given. It is hoped that a large number will be present. One of the secretaries will preside.

GENERAL VIEW OF THE INSTITUTION COMPOUND, GOOTY.

THE Rev. J. R. Bacon has had a busy year in transplanting the Training Institution at Gooty. "The students and I," says Mr. Bacon, "have worked every Saturday at road-making, levelling, clearing, &c., and have reduced things to some degree of order. Things are not yet perfect, but all are going on steadily. The year's examinations held in December show very good results. The students show a great and growing interest in all the branches of study.

INSTITUTION BUILDINGS, GOOTY.

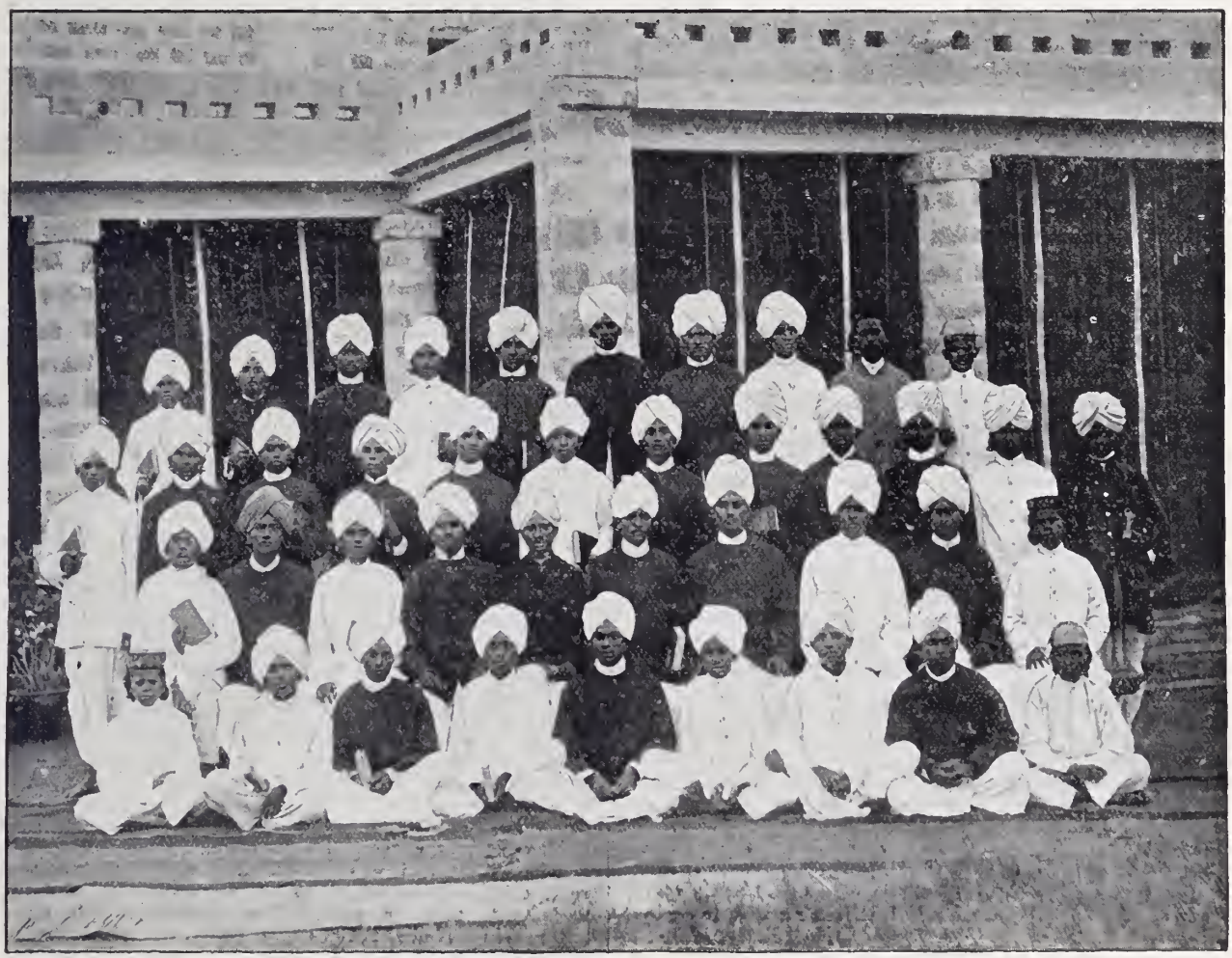
They also manifest a spirit of devotion, have good meetings for prayer, and are moved in sympathy with my appeals to them. For instance, as the result of several addresses which I gave to them just before the Christmas holidays, they have formed themselves into a Temperance and Purity Band, and some of them are, I think, trying to help on the cause. But what I want to see is, a real outpouring of the Spirit upon us, a burning desire to live and preach Christ. The great want of all our agency is more of Christ. I say this because the burden of this part of my work lies upon my soul. Until I can see this in some measure realised, I feel that my work is far short of what it ought to be."

In sending photographs of the new buildings, &c., Mr. Bacon gives the following explanatory notes :—(1) Forty-

REV. J. R. BACON AND NATIVE STAFF.

one of the students now in the Vernacular Training Institution. (2) The buildings. (3) The staff. (4) General view of the compound. (This is not a satisfactory picture as the space is so great—seven acres—that some objects are very large while others are equally small. But it is the very best we could get.) The lecture room is 48 feet by 20, and

is a bright, cheerful room, furnished with teakwood reversible desks, and five large wind-proof lamps. This room is used all day long for classes, for the students' prayer-meetings, and for Sunday evening service specially for the students ; also for the Sunday-school. The gymnasium lies between the school-room and the lecture-room. It is provided with an horizontal bar, parallel bar, vaulting horse, trapeze, ladder, swing, &c., and on one corner of the great upright bar is fixed the school



STUDENTS IN THE VERNACULAR TRAINING INSTITUTION, GOOTY.

bell. The school-room is 50 feet by 20 feet, and is suitably furnished ; it is floored with stone slabs. The dormitory is 50 feet by 20 feet, and matches the school-room. In addition to these three large rooms, there are the following small rooms : grain-room, cook-room, bath-room, and caretaker's house. The new Mission House is a five-roomed house with front and back verandah, and dressing and bath rooms. The whole are built of stone, with teak wood, and stone flooring in slabs.

As illustrating the *raison d'être* of this institution, we cannot do better than quote the subjoined request for teachers :—

The Rev. W. H. Campbell, M.A., B.D., of Cuddapah, commenced a letter to the Foreign Secretary which he was unable to complete through an attack of fever. Mrs. Campbell took up the pen, and added a few deeply interesting sentences, in which she tells us that the statistics which her husband has been preparing show very marked progress indeed. "We have received upwards of 2,000 new adherents during the past year, and have had 938 baptisms. The work is still advancing, and there are quite a score of villages where the people have pledged themselves to give up idolatry,

and are begging us to send them teachers. Judging from last year's experiences, we are sure to have applications in the coming year from an even greater number, so that we shall be face to face with at least fifty communities, the members of which are looking to us for instruction. The situation is somewhat embarrassing. We could probably find a considerable number of men fit for teachers' posts, but we do not know how we could support them. We should like the Board to tell us what we are to do in the circumstances." Looking back over the past year, Dr. T. V. Campbell also feels "deeply grateful to our Heavenly Father for His goodness. Everywhere we go, especially in Jammalamadugu and Proddutur taluchs, great numbers of people come to our tents for treatment. They come right past two or three Government dispensaries to me for treatment. During the past year I treated over 3,000 patients. I am beginning now to feel very much the want of a hospital. At least thirty cataract patients are waiting for me to operate upon them. Most of these are poor Christians."

INDIAN MISSIONS OF THE CHURCH OF ENGLAND.

DEAR MR. COUSINS,—On page 35 of last month's CHRONICLE, in the article on "Missionary Progress in India," I wrote, in reference to "foreign ordained agents" at the close of 1890: "The Church of England had the largest number, over 100, and next our own Society with 49." The 1 should have been 2. I intended to honour the missionary zeal of the Episcopal Church, but did so most inadequately. In the "Statistical Tables" the numbers given are :—

Church Missionary Society	146
Society for the Propagation of the Gospel ...	43
Oxford Mission	6
Bishops' Mission	8
	203

I also gave our own Society a higher place than was ours. Next to the Church Missionary Society comes the American Episcopal Mission with 65 missionaries; Basle Missionary Society, 61; London Missionary Society, 49; Baptist Missionary Society, 46; Wesleyan Missionary Society, 45.

I only am responsible for these errors. I greatly regret they should have been made. I, therefore, wish to correct them.—I remain, yours faithfully, E. STORROW.

IT is scarcely a figure of speech to say that "woman is the corner-stone of heathenism." Notwithstanding their degradation, heathen mothers have immense power over their sons. The fear of a mother's curse prevents many Chinamen from listening to the claims of the Gospel. An intelligent Hindu exclaims: "It is the women who maintain the system of Hinduism." Christ and His Gospel are the only levers that have raised the nations. But in all the Orient only a woman's hand can adjust these levers to the corner-stone.—*Mission Studies.*

FOR SUNDAY SCHOOL TEACHERS.

A Travelling Kanarese Bible.—The circulation of the Bible is an important part of our work in the district, and our catechists and colporteurs make it their business not only to distribute the Scriptures, but also to point out to purchasers portions which they should specially read. Our sales from year to year are good, and last year they were not behind the average.

I was very interested in the "Travelling Kanarese Bible" in the town of H——. This Bible was given away about a year and a half ago to a weaver who seemed anxious to read it, and who could not afford to buy it. This weaver called the catechist who lived near to read some portions to him. The catechist had committed to memory whole chapters from different books of the New Testament, many of the Psalms, and portions of the Book of Isaiah, and was able to direct the attention of his hearers to verses and parables which exactly suited their circumstances. The effect of this was that the weaver and his companions regarded the Bible as the "voice of God" to them, and read it with an eager desire to know what God would say to them. They talked about what they read to their neighbours, who asked that it might be lent to them. This Bible has travelled backwards and forwards to ten or a dozen houses, and brought intelligence and joy and comfort to many men, and is still on its travels, "preparing the way of the Lord," and "winning some to Christ."—*Rev. E. Lewis.*

"*The Gods all got up and walked away.*"—In connection with the Calcutta Hindustani Mission, "J. M." narrates the following incident in the *Indian Methodist Times*:—"Janoki Nath, a young Brahman, who appears to have a very good knowledge of the Scriptures, told us that he was first taught the Bible at a mission school in the North-West, and received rewards from a *padri* for committing portions to memory. By degrees he came to love the book, and his father at length inquired what the volume was which he so often saw in the hands of his boy. On learning that it was the Christian *sastra*, the father threatened severe punishments if the boy continued to read, and, finding his threats unavailing, the father burnt the book. On returning home, the boy asked his mother for his Bible, and was told by both father and mother that they did not know anything about it. But the boy suspected what had happened, and when his father next went out, he took all the brass gods which the Brahman used to worship, and walked off down the bazaar with them to the brass-smith's, where he disposed of the small Pantheon for the sum of Rs. 2.8. Of this money, he expended six annas in the purchase of another Bible, and returned home to await the issue. It was not till the father got up next morning, and was preparing to perform the usual *puja*, that he discovered, to his astonishment, that the brass gods were all gone. The Brahman's wife could tell nothing about their whereabouts, and the inquiry soon came to the boy to answer. 'Well,' said the lad, 'yesterday, father, when you were out, the gods all got up and walked away down the bazaar.' This was too much for the old Brahman to swallow. 'But,' said the boy, 'if the gods could not walk away down the bazaar, what is the use of worshipping them?' Such reasonings were too much for the father, who answered them by turning his son out of doors. The youth has since travelled not a little, and in Bombay he asked the Salvationists for baptism. But they did not see their way to accede to this request, saying that they were baptized with the Spirit. But Janoki Nath, who remembered the Gospel, was not satisfied with this answer, knowing that we must be born of water and of the Spirit."

FROM THE SECRETARIES OF THE WATCHERS' BAND.

THE present month closes the first year of the Watchers' Band with a membership of 786 at the Central Union, and 137 branches, the numbers connected with which cannot be stated until the annual reports of these are received.

It is hoped that all who are now members will continue their connection with the Band, and will strive to enlist others. In commencing the New Year, it is desirable that those who have joined the Central Union should be transferred to the local branch, where such has been formed in their town or district, and it is requested that application for renewal be made to the local Secretary. In order that the members may know where branches exist, and with whom to communicate, a complete list, with names of secretaries, is now given. Membership is renewable annually on April 1st, a new card and revised list of missionaries being supplied at a charge of 2d. The Manual, which has maps of all our mission-fields, and gives particulars of every station, will probably last for some years. The charge for this is 4d., the payment of which constitutes the entrance fee to the Band.

The expense of working the Watchers' Band must not be allowed to fall upon the General Fund; it is, therefore, hoped that all who are able to do so will contribute something more than the small amount charged on entrance or renewal of membership, so that the cost of printing, stationery, postage, &c., may thus be covered, and the Band may also, possibly, become a source of income.

The invitation given to all who love our Society to unite in this fellowship of prayer on behalf of our workers and their work has been very widely and heartily responded to, but in entering upon another year our membership should be largely increased. The accompanying list will evidence the extent of the movement, and at the same time show where action should be taken in towns and districts that are not yet represented. It will be noticed that many important centres are not included; in several counties not a single branch yet exists, and others have only one or two.

We think it is not too much to ask or expect that every minister should be a member, and should see that a branch is formed in his church. At most of our stations we ought also to have branches. Some have already begun the good work, and when the numbers are too limited for this, we should like to have the names of the missionaries as members of the Central Union. Several who have joined have expressed their warm appreciation of this privilege of fellowship in prayer, and of the helpful stimulus and comfort they receive from the assurance that so many are at the same time remembering them at the Throne of Grace. During the past month we have been much pleased to receive applications for membership from students of Brecon, Cheshunt, and New Colleges, also of St. John's College, Cambridge. This is encouraging, and we hope to have many more such from those who in the future will fill our ranks, for there will only be real progress in this Forward Movement as we advance upon our knees.

James E. Liddiard.*
H. Lucy Liddiard.

LONDON.

Branches.	*Secretaries.*
Acton	Miss Emily Budden.
Bow District	Miss Scrutton.
Bromley	Miss Clara Benham.
Clapton Park	Mrs. Lovegrove.
Crouch End	Miss Jukes.
Croydon	Miss E. Glazier.
Dulwich	Miss Ramsey.
East Finchley	Miss Thomas.
Finsbury Park	Mrs. Thomson.
Forest Hill	Miss E. Helps.
Hammersmith (Albion)	Miss Maynard.
Hampstead (Lyndhurst Road)	Dr. Eliot Curwen.
Haverstock Hill	Miss Thorn.
Highbury Quadrant	Miss Mary Hunt.
Kensington (Allen Street)	Miss Parsons. / Mr. L. T. Horne.
Lavender Hill	Miss Arnold.
Leytonstone	Miss E. Allen.
North Finchley	Miss Sherring.
Notting Hill	Miss A. R. Mayers.
Old Kent Road (Marlborough)	Mr. E. Styles.
Peckham (Albany Road)	Mr. W. E. Ingram.
„ (Clifton)	Mrs. Thos. Taylor. / Mr. C. Daubney.
Stamford Hill	Mrs. Howard.
Stroud Green (Mount View)	Miss Grierson.
Sydenham (Church-in-the-Grove)	Mr. T. P. Lucas.
Upper Norwood	Miss A. K. Blomfield.
Wandsworth	Miss Palmer.
Wanstead	Mrs. Cullen.
West Kensington	Miss L. Matheson.
Westminster	Mrs. de Selincourt.
Whetstone	Miss Emily Milnes.
Woodford	Mr. Charles Hardy.
Woodford Green	Mrs. Halsey.
Woolwich (Rectory Place)	Mr. R. S. Hearn.

COUNTRY.

Ashton-under-Lyne	Miss Howorth.
Barnsley	Miss Ayles.
Bath (Argyle)	Mrs. Silcock.
Bedford	Mrs. Bryant.
Birkenhead	Miss Ruth Craven.
Birmingham (Acocks Green)	Miss Martin.
„ (Carr's Lane)	Miss Grace Michell.

* Mr. Liddiard has been asked by the Board to join Mrs. Liddiard as joint secretary of the Watchers' Band (see Proceedings of the Board, page 61), and henceforth their names will appear together.

Branches.	*Secretaries.*
Birmingham (Francis Road)	Miss Rankine.
„ (Handsworth)	Mr. S. Rutherford.
Blackburn (Furthergate)	Mr. T. Taylor.
„ (James Street)	Miss Parker.
Blandford	Miss Hamer.
Bournemouth	Miss Emily K. Ridley.
Bradford	Mrs. F. Craven.
„ (Laisterdyke)	Miss G. Dawson.
Bridport	Miss Buckpitt.
Bristol	Miss Thornton.
„ (Redland Park)	Mr. Isaacs.
Burgess Hill	Miss L. Davies.
Calne	Miss Harris.
Cambridge	Miss Collin.
Canterbury (Watling Street)	Mrs. Holman.
Cheriton Fitz-Paine	Mr. F. T. Astbury.
Chester (Hoole)	Miss Edith Clarke. Miss Whyman.
„ (Upton)	Miss M. A. Brown.
Coventry	Miss Frith.
Dedham	Miss Emma Purkiss.
Devonport	Mrs. E. W. Birkley.
Dewsbury (Ebenezer Chapel)	Miss E. C. Marriott.
Dover	Miss Brain.
Droylsden	Mr. J. A. Lee.
Dudley	Mr. Geo. Buttenshaw.
Gloucester (Tyndale)	Miss Hewish.
Guildford	Miss A. R. Williamson.
Halstead	Miss Worden.
Hastings and St. Leonards	Miss Anderson.
Highworth	Mrs. F. B. Smith.
Hoddesden	Mr. S. T. Hampton. Miss G. M. Lock.
Hull	Miss Dougall.
Ipswich	Mrs. Goddard.
Kirkham	Mr. J. Ward.
Lancaster (Centenary)	Mrs. Miller.
Leamington (Spencer Street)	Miss Nunneley.
Leeds	Miss Dodgshun.
Liverpool (Formby)	Mr. A. Parslow.
„ „ (Norwood Grove)	Mrs. A. Hamilton.
Lowestoft	Mrs. Theobald.
Luton	Mrs. Robinson.
Maidenhead	Mrs. Kettle.
Manchester and Salford	Miss Williams.
„ (Broughton Park)	Miss McLaine.
Margate	Miss S. How.
Market Harborough	Miss Kirby.
Marple	Mr. C. Stevenson.
Northampton	Mrs. Robinson.
Norwich	Miss Morement.
„ (Chapel-in-the-Field)	Miss Lucy A. Copeman.
Nottingham	Miss Williams.
Oldham	Mrs. M. Claydon.
Oxford	Mrs. Haines.
Penzance	Miss Rouse.
Plymouth	Mr. W. J. Hatch.
Preston	Mrs. Bowen.
Reading	Mrs. Helton Baynes.
Rochdale	Mr. J. Towle.
Rotherham (Masbro' Road)	Mr. E. B. Clark.*
Royston	Rev. W. Naylor.
Sandown	Mr. W. H. Martin.
Sevenoaks	Mrs. Payne.
Sheffield	Mr. T. E. B. Wilson.
Sherborne	Miss Williams.
Southampton	Miss Kate Hawkins.
South Molton	Mr. John Ashton.
Southport (Portland Street)	Miss G. Rimmer.
St. Helens	Mrs. F. Marsh.
Stroud	Miss M. S. Coley.
Sutton Coldfield	Mrs. Phillips.
Taunton (North Street)	Miss E. S. White.
Torquay	Miss Jefferis.
Trowbridge	Miss Effie Mann.
Tunbridge Wells	Miss Dunnett.
Ventnor	Miss F. C. Gover.
Wakefield	Miss Briggs.
„ (Zion)	Mr. F. N. Cook.
Wem	Mrs. Walton.
Westgate-on-Sea	Rev. T. Blandford.
Wolverhampton (Queen Street)	Mrs. Hutchinson.
Worthing	Mrs. Stonehouse.
York (Lendal)	Mrs. Thomas.

SCOTLAND.

Dumfries (Irving St. Cong.)	Miss Wright.
Edinburgh (Morningside)	Mr. E. Herbert Lewis.
Glasgow	Mr. H. B. Whitmee.
Linlithgow (E.U. Church)	Miss Fairbairn.

WALES.

Cardiff	Mr. E. H. Vivian.
Porthcawl	Mrs. Rees.

COLONIAL.

New South Wales	Miss Mary Mullens. Miss Alice Scott.
South Australia	Mrs. Kyte.
Victoria	Miss King.

FOREIGN.

China—	
Hankow	Dr. Gillison.
Peking	Mrs. Allardyce.
India—	
Berhampur	Miss Robinson.
Calcutta	Mr. J. N. Farquhar, B.A.
Madagascar—	
Antananarivo	Miss Craven.

WORK AMONG THE EDUCATED CLASSES IN INDIA.

THE following are some suggestive extracts from a paper laid before the Decennial Missionary Conference at Bombay by the Rev. T. E. Slater, of Bangalore :—

There are some 560 newspapers, published in sixteen different languages of India ; 315 of these are vernacular papers. One of the Bengali weeklies has a circulation of 20,000.

Christian ideas are in the air everywhere, affecting even those who intend to resist them. The Christian leaven will continue to ferment, and, till it has done its work, must operate, and with increasing power, in the manner described.

Out of 2,169 graduates on the roll of the Madras University, 180 are Indian Christians, or one in twelve. This proportion is highly satisfactory, considering that they form only one-fortieth of the entire population.

At the present time all the judges of the Small Cause Court of Madras, including the registrar, are Christians.

An educated Brahman, well known to me, is the Muzarayi superintendent for the province of Mysore. He has taken vigorously in hand the overhauling of temples and mutts, and is dealing boldly, not only with matters of light and ventilation, but with religious abuses and corruptions. Another Hindu, with whom I often converse, who is the founder of a mandarim, with an Oriental and English library adjoining, complains that the religious work of the temple cannot be carried on in a manner which shall "keep pace with the times in respect to the ideas now entertained as to religion and God, faith, holiness, &c." ; and he is trying to effect such reforms as shall make it "a model place of worship and spiritual instruction." Here, in a glimpse behind the scenes, we see how educated men are at work at the very heart of heathenism, earnestly and pathetically endeavouring to mould the ancestral worship of the country on modern, not to say distinctly Christian lines. Who can calculate the influence they are silently though incongruously exerting? And they are acting undoubtedly under influences which they have themselves received from Christian sources, and are well worthy of our highest and most sympathetic help.

It is not easy to calculate even approximately the number of those who may thus be reached. When we realise that only one-seventh of the total population of India—or some forty millions—have at the present moment received any education, leaving the enormous number of over 240 millions who are unable to read and write, we shall scarcely be in danger of exaggerating numerically the English-speaking classes. In all India, in 1891, there were 3,682,707 under instruction, showing an advance of some 50,000 on the previous year ; and of these English was studied by 353,515, or nearly 10 per cent. There were 136 colleges, imparting a university education to 15,589 students. A substantial knowledge of English is conveyed in most of the "secondary" schools of the country (excepting, perhaps, in the N.W.P.), which form the connecting link between elementary and collegiate education ; also in many of the "training" and "other special" schools.

Here, then, we have over one-third of a million accessible to English. If we now go back, say, thirty years, and add about the same number for those previously educated, we may probably reckon that there are about three-fourths of a million English-speaking people in all India. This gives only one in every 380 of the population ; but the percentage is probably below the mark, seeing that, in the Mysore Province, which, however, ranks high in point of education, one in every 195 persons knows English.

OUR AUSTRALIAN COLLEAGUES IN THE MISSION-FIELD.

MISS EMMA ARDILL, who was born at Parramatta, New South Wales, has been a public school teacher for ten years, and is well qualified for the work of education on the Island of Rarotonga, in the Hervey Group, South Pacific. In the past she has proved her consecration to Christ by engaging in Sunday-school work, and by seeking to influence for good and to lead to the Saviour those with whom she has lived. She has been in communion with the Church of England for eleven years. An interesting letter from Miss Ardill, giving her first impressions of life and work on Rarotonga, will be found on another page.

Miss ANNIE CROUCH, of Hobart, Tasmania, was about ten years of age when she was led by a missionary's sermon to children to decide for Christ. Besides taking a Sunday-school class for eight years, she has helped in the Y.W.C.A. movement, has visited the Hospital, and taught in a Ragged School. She is at work at Salem, South India.

Miss CLARA E. GOODE, and Miss EDITH MARIAN GOODE (now Mrs. Allardyce), daughters of Mr. Matthew Goode, of Adelaide, South Australia, were supported in their offers of service by testimonials of the highest order, confirming their Christian consecration and fitness for missionary service. Unfortunately, when Miss Clara Goode first placed her services at the disposal of the local Committee, the medical opinions obtained were adverse to her incurring the risk to her health of hard work in such a relaxing climate as that of Calcutta, to which place her sympathies had been specially drawn by a visit from Miss Linley. The matter therefore fell through for a time. Subsequently an opportunity presented itself for her to visit Calcutta, and this personal

MISS CROUCH.
MISS ARDILL.

MISS CLARA E. GOODE.
MISS LODGE.

MRS. ALLARDYCE (*née* GOODE).
MISS REA.

HELPERS FROM AUSTRALIA.

contact with the work made her more earnest than ever in her wish to devote her life to it. The Directors then accepted her for service, but a further medical consultation barred the way and she returned to Australia. In 1891, however, the way was opened for her to proceed to Peking as a self-supporting agent, all the expenses of her journey and settlement being also met by her own friends. Her sister had gone to the same station twelve months before, and, as we announced in last month's CHRONICLE, was married to the Rev. J. M. Allardyce, M.A., in November, 1892.

Miss ETHEL MARY HALLEY, second daughter of the Rev. J. J. Halley, of Melbourne, was educated at the Presbyterian College, and passed the Melbourne Matriculation, taking honours in French and English. For some years she was a member of the Congregational church at Hawthorn, but latterly was attached to Camberwell Church, and had engaged in Sunday-school and other work. When her offer came before the Directors, the pastor and others testified to the general esteem in which she was held, to the brightness and loyalty of her faith, and to her enthusiasm in the missionary cause. She joined the Shanghai Mission in November, 1891. [We much regret not beng able to add an engraving of Miss Halley, the only portrait of her, as one of a group, that has as yet reached us, being unsuitable for reproduction.]

Miss MARGARET GLEN LODGE, who was born at Hobart, has joined her old friend, Miss Crouch, at Salem, South India, with the inspiring missionary record of our lamented sister, Miss Lois Cox, fresh in mind. Miss Lodge was a member of the Memorial Congregational Church, Hobart, of which her father is a deacon. She was for some years a Sunday-school teacher, had regularly visited the Hospital and the poor, and assisted latterly in evangelistic work amongst young women.

Miss ALICE JANE REA, of Newtown, Sydney, has been steadfast and persevering in Sunday-school work, tract distribution, and the visitation of the sick; and the Incumbent of St. Stephen's, in commending her to the Society, says:—"I feel that we are giving of our very best to this part of the service of our Great Master. She has proved a devoted, self-sacrificing worker, and it will not be easy to make up for the loss when she leaves us." The *Australasian Independent* says that up to the time of her appointment she had continued as a teacher in connection with the Congregational Church, Newtown, greatly beloved by her scholars, and, indeed, by the whole school. "The young people are wont to claim her as their own missionary. This is not forgotten at the weekly meeting of the Endeavour Society; and already her bright and joyous piety, her whole-hearted consecration, and the cheery tidings received from her new home have produced a deep effect on many young hearts. The ladies of the Zenana Committee, wishing her to have every possible advantage, decided to give her a year's training in the Sydney Hospital, where the matron, Miss Gould, spared no pains to make her as efficient and helpful as the short time at her disposal allowed. At the Hospital, as elsewhere, she made many warm friends, and several of the patients have testified in various ways to her Christian faithfulness."

THE L.M.S. AND INDIAN MISSIONARY STATISTICS.

THE statistics of Protestant Missions in India, collected at the close of 1890, and very recently published, cannot but prove deeply interesting to all concerned in the progress of Christ's Kingdom in our great Indian Empire.

Some of the leading figures relating to the progress of Protestant Missions as a whole appeared in February's CHRONICLE, but the friends of the L.M.S. will doubtless wish to know how far our Society has been privileged to share in the general progress.

At the first glance the returns seem far from encouraging; for whereas the totals for all Societies show an increase in the nine years—1881 to 1890—of 34 per cent. in the number of Native Christians, and 61 per cent. in Communicants, the L.M.S. returns, viz.—

	Native Christians.	Communicants.
1881	55,138	5,480
1890	60,563	7,829

—show an increase of only 10 (actually $9\frac{9}{11}$) and 42 per cent. respectively.

This rough and ready comparison, however, of the visible results of the work of the L.M.S. with those of the Missionary Societies as a whole, is altogether an inadequate one, and conveys a false impression. Side by side with any comparison of results a comparison of the means used must also be instituted. In 1881 there were, connected with all the Societies working in India, 586 foreign ordained agents (*i.e.*, European and American missionaries); in 1890 these had been increased to 857, showing an increase of 46 per cent. Turning to the L.M.S., we find that in 1890 there were only three more missionaries in the field than in 1881—the 46 of 1881 having been increased only to 49 in 1890—that is, an increase of only 6 per cent. Taking these figures in conjunction with the former, we are justified in saying that, in comparison with the very small increase in the staff of the L.M.S. missionaries, their share in the increase of Native Christian adherents is a large one.

If any facts are needed to emphasise the necessity of the Forward Movement, let this one be considered. In 1851 the foreign ordained agents of all Societies in India numbered 339; in 1890 they had been increased to 857 —*i.e.*, an increase of 152 per cent. The L.M.S. had in 1851

49 missionaries in India ; in 1890 they had 49—that is, no increase at all. Is it any wonder that while the general increase of Native Christians in India during those 39 years was 514 per cent., the L.M.S. only secured an increase of 201 per cent. in the number of their adherents ? Is it not rather a matter for deep thankfulness that, while the European staff had not been increased at all, the Society should have had such a substantial part in the ingathering of converts ?

Three of the Societies which have been able to rejoice over the largest proportionate growth of their Christian adherents—viz., the American Baptist Missionary Union, the American United Presbytcrians, and the American Episcopal Methodists—have increased their staff of foreign ordained agents, during the last nine years, 60, 50, and 103 per cent. respectively ; is it not to be expected that they should reap more abundant harvests ?

Since the close of 1890, the L.M.S. has been sending more workers to India, and regarding it as reasonable to expect some proportion between results, and the faith, prayer, and effort directed to securing them, we may look hopefully forward to the next decade. It is true that all progress cannot be shown in statistical tables, but it is right to hope for, and expect, a great increase in the number of those who shall boldly face all the difficulties, and become professed disciples of the Lord Jesus Christ.

Some particulars with reference to the leading English Missionary Societies working in India may prove interesting. I have not quoted numbers, but have worked out percentages, as these afford a more ready comparison :—

INCREASE PER CENT. FROM 1881 TO 1890, IN

	Foreign Ordained Agents.	Native Ordained Agents and Lay Preachers.	Native Christians.	Communicants.
Grand total of all Societies.....	46	45	34	61
L.M.S.	6	36	9 9/11	42
Baptist M.S.	21	5/7	30	31
C.M.S.	53	16	13	33
S.P.G.	5	27	1/7	22
Wesleyan M.S.	18	45	72	121

These percentages call for some comments.

1. The only Society in the above list (the S.P.G.) that has made a less proportionate increase of European ordained agents than the L.M.S., has reaped far fewer results all round in the increase of Adherents, Church Members, and Native Preachers.

2. While by no means rejoicing—far otherwise—that the C.M.S. has not fared more prosperously, we cannot but congratulate ourselves on being in such good company. The C.M.S. has increased its European missionaries 53 per cent., and yet has reaped but a slightly larger proportionate increase in the number of Christian adherents than our own Society, thus clearly indicating that a variety of circumstances besides sound policy, wise organisation, and earnest piety affect the fortunes of the various Societies.

3. Our large proportionate increase of Church Members, or Communicants, points to the conclusion that the L.M.S., in common with some other of the older Societies, has been carrying on, during the nine years under review, the important work of building up the Christian community rather than the expansion of it, though the latter has also been done. The character or quality of our Native Christians is far more important than the number of nominal converts.

4. The large increase of the Native Preachers connected with the L.M.S. (36 per cent.) is very encouraging, and indicates fidelity to the policy and best traditions of our Society.

5. The percentages in the case of the Wesleyan Missionary Society are startling. It is true, and we are glad of it, that the increase *per cent.* is very large ; but, in any comparison of the work of the two Societies, it should be noted that, with this increase, the total adherents to the Wesleyan Missionary Society are only 6,188, and communicants 2,671, whereas the L.M.S., with only four more European missionaries (49 as against 45 Wesleyans), has just on ten times as many Native Christians and three times as many Communicants.

The comparative strength and scope of the L.M.S. work is, perhaps, best seen by the following figures :—The total number of Foreign Missionaries of all societies is 857, the total number of Native Christians 559,661, thus giving an average of 653 Christian adherents to the care of each missionary. The L M.S. has 49 missionaries and 60,563

Native Christians, so that each of our missionaries, on the average, is responsible for 1,235 adherents, thus indicating that the L.M.S. has just about a double share of the whole work in comparison with the number of her missionaries. In the light of this fact, friends of the L.M.S. may, perhaps, be justified in feeling that her position in India is one that can be looked upon with thankfulness and satisfaction, and tells of patient, solid work. This, however, is only a comparative view of the question. Regarding missionary work in India as a whole, we all feel that in the presence of the need of the people, and of the power of the risen Christ, progress is far from cheering; and it behoves us all to scan very closely our methods, and the spirit of our work, that our zeal and faith may grow exceedingly, and that prayerful dependence on Christ may underlie and tone every effort.

As regards School Work, the importance of which it is difficult rightly to estimate, the L.M.S. holds a leading position. The C.M.S. has the first place with 39,618 scholars, we come second with 20,837, followed by the American Episcopal Methodists and the S.P.G., each having between 17,000 and 18,000.

The L.M.S. Sunday-school work has made most remarkable progress during the nine years under review. The tables show 18,466 scholars against 6,670 of 1881, an increase of 176 per cent. We have a larger number of Sunday-school scholars than any other English Society. It ought in fairness to be noted, however, that the American Episcopal Methodist Society is far ahead of us, recording no less than 40,103 scholars; by far the greater number of these being non-Christians. The disparity is probably accounted for by difference of policy. Our day-schools *are* Sunday-schools, forasmuch as Bible instruction holds an important place in their studies; and many of us feel, therefore, that the Christian teachers should not be sent off long distances on the Sunday to what is their daily work, but urgently need the day for unhindered participation in the Christian services of their own Church, and their own spiritual improvement.

Again, in work among the Women and Girls, the L.M.S. is well to the front; but this is far too important a matter to cram in at the end of an article, and is more than worthy of separate treatment. It is to be hoped that someone may contribute an article on the subject for the Chronicle.

Edwin Greaves.

Wherever the Rev. E. H. Stribling goes upon deputation work he makes a bold effort to increase the number of box-holders, and has been very successful in this direction. "At Ipswich," he writes, "we have exceeded the number of collecting-boxes taken at any church I have visited. No less than forty-eight were taken at the last anniversary." The following extract will show how excellently Miss H. Pratt is striving to keep up this awakened interest at Tacket Street Church:—"My ideal is to get all the collectors together at least three times a year; so last Monday I invited them to tea and a talk about our missionary boxes and how to fill them. Twenty-eight came, and we had a pleasant evening. I wanted each to tell *where* the box was kept. I think much depends on that. Not to put it where it will be forgotten, and never to be ashamed to give it the most prominent place. Next, how to fill them. Various plans were suggested. I am trying to collect £1 in *pence*; that means asking everybody without flinching. Then I wrote to all my friends before Christmas, asking them not to send cards this season, but a penny instead; and I have had lots of stamps and a whole list of names, and it was the happiest Christmas I ever spent. I keep a book and enter everything, including a good many penny thank-offerings: when I get an unexpected joy; when I am preserved from danger; when I get an answer to prayer, &c. We are looking forward to the boxes being opened the second week in March. I have promised to add 1s. to all who collect 9s., and 2s. to those who obtain 18s. I trust that all will get to work from the right motive—love to Jesus; and I am hoping that a reflex blessing will rest on my band of workers, and perhaps one or more may one day join our noble missionary band on foreign shores."

In our reference in the February Chronicle to Mr. Levitt's connection with the Congregational Church at Tintwistle, we seem to have underrated the earlier growth and liberality of that church, seeing that, during the Rev. Joseph Oddy's pastorate of thirteen years, a new parsonage was built, and other improvements effected, by a considerable expenditure, and 137 members were added to the church roll. When Mr. Oddy vacated the pastorate, the total number of church members was 205.

The Mission Branch of the Saltaire Congregational Y.P.S.C.E. gave a musical evening in the School-room on February 8th. In addition to an interesting address by the Rev. W. Johnson, B.A., formerly of Calcutta, a capital programme, arranged by Mr. H. P. Hamilton, was carried out by the choir and the following friends:—Misses Harrison and Holmes, and Messrs. J. Squelch, Kinder, and Sanctuary.

MEMOIR OF REV. WILLIAM FLETCHER, NATIVE MISSIONARY, PAREYCHALEY.

VERY little is known of the early life of this devoted native minister; for the little we do know we are indebted to an autobiography which he wrote about a year before his death. He was born of Roman Catholic parents in a little village near Kristookovil. His parents, earnest and zealous in the observance of their religious rites, had him baptized when he was a child, and carefully brought him up, strictly conformed to the rules of that religion. As schools were very rare at that time, even elementary education was not easy to be had. The only school in all that neighbourhood was one belonging to the London Mission, to which, after considerable hesitation, they were obliged to send him, after performing for him a special religious ceremony, which they thought would be of great efficacy in securing the Divine blessing for him. In school he worked diligently at his lessons for five years, distinguishing himself by his ability and good behaviour. In after-life, Mr. Fletcher used to refer to this school course as the turning-point of his life, because it was by means of the imperfect education he then obtained that the truth began to dawn upon his mind which brought him to the notice and friendship of some mission agents, particularly the evangelist, Mr. Vèthamanikam, at whose recommendation to the Rev. J. Abbs, who was then in charge of the district, he was kindly admitted in the Boarding School and trained up for mission service.

At first, Mr. Fletcher was appointed as a catechist, and worked for ten years in different congregations in the eastern and southern parts of the district. In all these spheres of work he was very busy—preaching and catechising and helping in times of domestic affliction, and not unfrequently in rescuing his little flock from the clutches of Sudra landlords and high-handed Government officials, whose oppressions in those dark days were intolerable. His frank and sociable disposition, and ability to sing clearly in a musical voice, carefully cultivated and improved so as to excel all the mission agents of his day, made him a general favourite. Often on religious and festive occasions he would add greatly to the interest of meetings by his sweet Christian songs.

Mr. and Mrs. Abbs treated him tenderly. By their advice he married, in 1857, a young woman named Anpoo, who, having been the most promising girl in the Boarding School, was their favourite, and who through life proved his worthy companion and helpmate. By this happy union they had five sons, all of whom, save the youngest boy, are in mission service, and of three daughters, two are married to mission agents.

When Rev. S. Mateer assumed charge of the district in 1859, Mr. Fletcher was invited to the home congregation, and had additional duties entrusted to him, as teaching the boarding-school children to sing, and treating them in times of sickness. In 1861 and 1862 he was often with this veteran missionary, as a travelling assistant in his missionary tours to the Trevandrum and Quilon missions, the temporary superintendence of which devolved on him.

At this time the crying needs of the poor soil-slaves, Pariars, and Puliars, living in the jungles to the north of the district, came to light. The ill-treatment and oppressions of their Sudra masters called for active sympathy, and the prompt missionary entered heart and soul into various schemes for ameliorating their distress and improving their condition. Catechists and schoolmasters were sent to work among them, and establish schools for them. In a short time thirteen congregations were formed, and the number of Christians was greatly increased by a large influx of adherents from these classes. Mr. Fletcher was appointed to guide and carry on this work, and was made an evangelist in 1863. It was in connection with this work that he achieved his reputation. He had to encounter perplexing difficulties at its outset. The Sudra masters, supported by powerful Sirkar officials, repeatedly tried to thwart the mission operations, by involving the poor people, and the mission agents who helped them, in false criminal charges and lawsnits. To extricate them, proving their innocence, and to establish good understanding between the contending parties, Mr. Fletcher untiringly laboured. When at length, through the energetic remonstrances of our missionaries, the emancipation of these down-trodden people was proclaimed by the Sirkar, his joy and the joy of his flock were so great, that he celebrated the happy event in a piece of poetry, which was published in *Desopakari*, one of the mission magazines.

After about four years, the Rev. G. O. Newport succeeded Mr. Mateer in charge of the district, and right earnestly prosecuted his predecessor's favourite work among the despised people. Mr. Fletcher rendered him all assistance, carrying out his directions most faithfully and energetically. This good missionary, as a token of his appreciation of these services, taught him theology privately for a year, in order to fit him for still more responsible work, and, at his recommendation, the District Committee ordained Mr. Fletcher a native assistant missionary in 1867.

In this capacity Mr. Fletcher was of great service to the district missionaries in various ways, chiefly in superintending the congregations, securing suitable sites for chapels, and superintending their erection, settling quarrels and disputes among the people, conducting communion and baptismal services and missionary meetings in the different centres, instructing and edifying the people by his plain and pointed sermons and his prayers, and occasionally going on preaching tours in the other districts of the Mission. To answer these purposes well, he sought to improve his mind by a diligent study of the Bible, and other religious books available in the Tamil language.

He acquired the art of native medicine, though at some

cost to himself, because he thought it would be helpful to his work. Sick people sought his help at all times, and got it freely ; with it, a few words about the Saviour also. In times of epidemics, he was ready to respond even to midnight calls. In some places whence persons had fled in terror, deserting the remains of the deceased, he hastened to the spot and arranged for the burial. The result was that he had great influence for good. Even rich heathen Sudra landlords were willing to listen to his words.

Thus, Mr. Fletcher continued to fulfil the duties of his post successfully for twenty-five years, and completely ran out the oil of his existence to its very last drop in the cause of Christ.

This useful career was brought to a close quite unexpectedly on November 4th, 1892. Being naturally of a robust frame, he was free from most of the diseases common to humanity. During thirty years of hard and active work in places subject to malaria, he never once had fever. Till attacked by the disease which proved fatal to his life, he enjoyed perfect health. On that day he rose at four in the morning for his customary devotion and prayer, and was early preparing to leave for work. He went out and entered his room ; but as he was long in coming out, his wife went in, and found him lying on the cot in an unconscious state. In this state he remained during his illness, though medical relief was at once resorted to. The Sirkar apothecary and Dr. Fry did all in their power. Our watchful and sympathetic missionary and his generous and loving lady made frequent visits. The Rev. J. Kamalam and a number of friends and relatives—most of whom are mission agents—were in turns at his side, succouring him in all possible ways ; but the disease—apoplexy—baffled medical skill and all human aid, and, after ten days of suffering, he was called away to his rest and reward in the fifty-eighth year of his life, and the fortieth of his service to his great Master.

His remains were buried in the Mission graveyard at Pareychaley. The large concourse of people—including the missionary of the district (Rev. I. H. Hacker), Dr. Fry, Rev. J. Emlyn, the native minister, Rev. J. Kamalam, and a great many of the Mission agents — testified to the high esteem in which he was held.

REV. JOSEPH KAMALAM. REV. WILLIAM FLETCHER.

About his Christian character we can decidedly say that he was a pious, upright, honest Christian, abstemious and unassuming in all his habits and manners, conciliatory in his treatment of his fellow-agents, using, not authority, but persuasion. This is why he had no enemies, in reference to which one of his missionary superiors who intimately knew him for twenty-two years, recently remarked that, though he was grieved to receive anonymous letters against many eminent agents, it is honourable to Mr. Fletcher's memory that nothing of the kind ever appeared against him.

We greatly miss him, and pray that God may raise up many such gifted men to work for His glory in this heathen land.

J. Knowles.

Pareychaley, December 6th, 1892.

ADDENDUM BY REV. S. MATEER.

WHEN I took charge of Pareychaley district, early in 1859, I found William Fletcher, then a young catechist, in charge of a country congregation. He was a sweet singer of the Indian tunes and lyrics, and, desirous to improve the psalmody of our people, I brought him into the head-station as catechist, where he was also to give a daily half-hour lesson in singing to the Boarding School children. This also brought him and several other young teachers under our daily inspection for further instruction and advice in the details of mission work. In order to further improvement in singing, I sent him on a visit to Palamcottah and Madura, where greater advance had been made in this direction; and, before long, these tunes and spiritual songs became exceedingly popular and helpful throughout the Travancore Mission.

During the awful ravages of famine and cholera in 1860-1, William Fletcher and his colleague, Joseph Kamalam, were most devoted and laborious in attending the sick and helping the suffering, and I often felt very anxious for their safety. William Fletcher undertook to oversee the execution of an important work of charity—the construction of several miles of road from Pareychaley, to employ the starving poor—which was carried out to the satisfaction of all concerned, and was the means of saving many lives.

In 1863 he was appointed "evangelist," working chiefly amongst the low-caste population in the hilly region of Pareychaley district, superintending the congregations there, distributing tracts, and speaking affectionately of spiritual things to all whom he met on his way, instructing and defending from oppression the poor and needy, and preaching the Gospel to young and old. About forty congregations, with schools and agents, were entrusted to his oversight. In 1867 he was ordained as assistant missionary, and removed to a village a few miles from Pareychaley, but within the division entrusted to him; and here he continued to labour till his death. For a number of years, he and his colleague, Joseph Kamalam, who had charge of the other half of Pareychaley district, have been the main support of the great work there.

On one occasion, while visiting him amongst his congregations, hearing a sweet Indian air sung in the service, I suggested his writing a "hymn for the liberated slaves," set to the tune which I admired, and appropriate to the Pulayar Christians. This he did at once in his own language—Tamil—which I sent to one of our magazines for publication, and had immediately translated into Malayalam for a lyric-book which I was editing. The curious thing is that the original Tamil composition has never made much way amongst the people, while the Malayalam version has become very popular, and is sung with tremendous gusto in the Trevandrum district. A rough translation of this lyric will be found in "Native Life," page 317.

His English name was given by a devoted Christian lady in Norwich, who formerly supported him, in memory of her husband. But it is now evident that the giving of English names, not in reports merely, but in daily life, is a mistake, as often they cannot be spelt in the vernacular nor easily pronounced by the people; they tend, so far, to denationalise Christians in India; they always require the addition of the explanatory term, "native," to indicate that such are not Europeans; and as education and communication spread, they will even constitute a temptation to misleading others. I have known a clever youth, who had picked up an English name, write abroad without the knowledge of his responsible superior, applying for contributions and giving his address as "Mr. A. B. C., Preacher of the Gospel," while there was scarcely a letter in the English name that could be represented in the vernacular. The adoption of such proper names should be strongly discouraged while there are beautiful and expressive Sanskrit and Tamil words available, both as personal names and family surnames.

To the Mission the loss of such a man was very great. He was most amiable and conciliatory in temperament, active and devout, as a preacher possessed of much nervous power, and labouring with eminent and visible success. Some of the converts from Romanism have been remarkable for devoutness, perhaps from having had the faculty of reverence so largely cultivated before; and some of our preachers and pastors unacquainted with English, like William Fletcher, have been models of devotedness, diligence, and ability. We have room for, and require, men of all stamps. Such men are a boon to the Church, the gift of the Saviour, the work of the Divine Spirit, and we need to pray much that such workers may be raised up in large numbers as needed, and endued with power from on High.

MISSIONARY WORD-PICTURES FROM CHINA.

AMIDST many drawbacks that may belong to the work of foreign missions, there is one, at least, with which it can rarely be charged—that of "monotony," "sameness." Apart from the precious truth we have to proclaim, the work that daily falls to our hands is sufficiently varied to test our powers of patience, prudence, and tact, so as to seize every opportunity of doing good work for Christ.

PICTURE I.—VILLAGE PREACHING.

China abounds in villages, made apparently on much the same pattern; a number of low, one-storied houses mostly, in utter disregard of what we hold to be the bare necessities of life—cleanliness, sweetness, and light. We will take our stand on an open space in front of a Buddhist temple—quite as dirty, by the way, as any of the houses, and where men gossip and gamble under the very noses of the gods. A crowd quickly gathers. What a motley group it is! Unwashed, scantily clothed, often many of them with skin diseases,

ulcers, deformities, but too palpably visible. We try by apt illustration, by proverb and parable, to point them to something higher than the common, sordid life they live, and to awaken in their dull souls some desires after better things. Alas! instead of asking: "Master, what shall we do to be saved?" they merely ask you: "Teacher, is the hat you wear hot and heavy?" "What are your shoes made of?" "Do you grow rice in your country?" "Does it ever rain where you come from?" Of course we do our best politely to give such answers as we can to even these childish queries, and curb our impatience as we realise how dense is their ignorance, and how high above their level is this sublime message of ours. Is such work, then, useless? No—a thousand times No! Seed thus sown is ever bearing fruit, even if it be "after many days."

Picture II.—The Public Baptism of a Convert.

Thank God there are Christian chapels as well as Buddhist temples in many of these country villages now! To-day we are to join in the celebration of the Lord's Supper; but, before beginning the sacred rite, a new convert is to be accepted and baptized. He has attended worship a year and more, has given up all his idols and superstitious practices, and, by coming regularly to chapel, has learnt a good deal of Christian doctrine. Getting satisfactory answers, we baptize him, and thus receive another child into the fold of Christ. Such a scene as this is a more than ample reward for all our labour. Pray, friends, that every convert admitted to the Church may be truly regenerated by the Holy Spirit, and remain zealous and steadfast unto the end.

Picture III.—Bible Study with Native Preachers.

Seated round the table in my dining-room are a dozen men—a native pastor, several preachers, and three or four colporteurs. We are studying together the Epistle to the Hebrews, not so much by relying on mere commentaries as by comparison with other parts of Scripture. From the deep questions asked is seen not only their eagerness rightly to understand the Scriptures, but also what a more than earthly wisdom we missionaries need not to lead them astray by false doctrine, and yet to lay the foundation of a broad, true, and Scriptural theology. None the less, this united Biblical study is one of the most necessary duties we have to undertake, and it brings its own reward. In this field of labour the increased efficiency of our native workers is a growing need.

Picture IV.—Pastoral Visitation.

Come with me now on a visit to some of the Christians at their own homes. Notice how much cleaner the house is than the other houses around. See the Christian calendar on the walls; Chinese mottoes pasted on doors and window-frames, often taken from the Bible. In some families, only one or two members have accepted the Gospel, the rest remaining indifferent, when not openly hostile. Meeting some of these heedless ones, we try to explain our motives, and urge them to come regularly to worship for further instruction. We offer them Bible portions and tracts at low prices, and a few are readily bought; but most of them complain that they cannot read. They like any pictures, however, we may have brought with us to distribute. After taking a cup or two of tea, we bid them all good-bye, amid many requests to come again soon, and then wend our way to the next village; and so, like Paul and his fellow-apostle of old, we go from village to village, "confirming the souls of the disciples and exhorting them to continue in the faith," and "to witness a good confession" in the midst of their *heathen neighbours.*

Thus, by the wayside, here a little and there a little, among the crowds, to the individual, in village, town, and city, we are sowing the precious seed of the Kingdom, praying that all such earnest labour may not be in vain. In faith and patience we sow beside all waters, trusting our Divine Master to grant a harvest in His own good time.

By gifts, by renewed interest, by unremitting prayer, you, our brethren and sisters in the home country, may help, too, to deliver men from the dominion of sin and Satan into the liberty and blessedness of the Kingdom of God.

Chiang Chiu, Amoy. F. P. Joseland.

The Story of the China Inland Mission. By M. Geraldine Guinness. In Two Volumes. Vol. I. London: Morgan & Scott, 12, Paternoster Buildings. 1893. Price 3s. 6d.

The origin, rapid development, unique position, and striking influence of this Mission is one of the marvels of modern missionary annals. Not yet thirty years old, but now numbering more than five hundred agents upon its staff; honoured, too, as it undoubtedly has been, in forcing upon the attention of Protestant churches generally the claims of China, and in stimulating other organisations to much greater efforts on China's behalf; and distinguished by boldness in method, the very extensive employment of Christian women as its missionaries, and by other special characteristics; the China Inland Mission has attained a prominence which makes a history of its progress almost a necessity. We have nothing but praise for the way in which Miss Guinness has done her work in this first volume. She writes simply, clearly, and with all the force that thorough sympathy with her theme begets. Though freely using autobiographical notes and other material provided by Mr. Hudson Taylor and others, she is no mere compiler, but has carefully woven this material into a compact, well-connected narrative, and, by contagious enthusiasm for the work she describes, has made her pages glow with the warmth of missionary conviction and ardour.

In this first volume, after a preliminary sketch of the general position of affairs in China, we have a detailed "Retrospect" of the life of J. Hudson Taylor, the father and founder of the Mission—a story deeply interesting in itself, and characterised by marked faith in direct answer to prayer, several instances of which are recorded. From the first Mr. Taylor stands forth as a man of no ordinary type, and as specially fitted for establishing a mission begotten of prayer and founded on faith. Then follows the story of the formation, growth, and extension of the Mission down to the year 1870. As a contrast to societies which represent the combined wisdom of committees and boards the China Inland Mission, as traced in this volume, is essentially a *personal* mission, and the strongly marked character of its founder and director is stamped upon everything connected with it. We shall look with interest for the second volume, and hope that it will furnish us with some indication of the total expenditure upon the Mission since its commencement, also a complete list of those who have been sent out, their length of service, average cost, and similar details calculated to throw light upon missionary economics. Further we shall welcome information as to the management of the Mission, and as to what amount of liberty the individual missionary or groups of missionaries have accorded to them. Such details would give additional value to what, quite apart from them, cannot but be interesting and stimulating reading.

In concluding this notice we are glad to call attention to several points of connection with our own Society, to which this story refers. The first Mrs. Taylor was a daughter of the Rev. Samuel Dyer, a missionary of the Society; then Mr. Taylor lived for the first six months of his missionary career with our honoured veteran, Dr. Lockhart; and it was, it seems, at the suggestion of Dr. Medhurst that he was led to adopt the native costume in preference to foreign dress.

In Memoriam. Rev. John Lowe, F.R.C.S.E., Secretary and Superintendent Edinburgh Medical Missionary Society. Edinburgh: Scott P. Ferguson. Price 1s.

Brief, one is tempted to say far too brief, memorials of an earnest, devoted, and fruitful life. To these pulpit and press notices, together with resolutions passed by various missionary boards, have been added as an appendix. As the first student of the Edinburgh Medical Missionary Society, as a medical missionary of our own Society in Travancore, and finally as secretary and superintendent of the Society of which he had been a student, and which he did so much to develop, Dr. Lowe's career was worthy of permanent record, and this sketch will be read with mournful interest.

An American Missionary in Japan. By Rev. M. L. Gordon, M.D. Boston and New York: Houghton, Mifflin, & Co. 1892. Price 5s.

Dr. Gordon has had twenty years' experience as an American missionary in Japan, and this book shows him to be fully qualified for communicating with freshness, raciness, and humour the information which he has gained at first hand. In twenty-two most readable chapters he covers the ground of missionary life and work, and records the wonderful progress of Christianity among a most interesting people. At the same time he carefully avoids exaggeration, and combats sundry false conceptions concerning missions in which good people still indulge. We heartily commend the book to all who wish to gain a clear idea of the work in Japan.

Breaking His Fetters. By W. J. Wilkins, Author of "Hindu Mythology," "Daily Life and Work in India," "Modern Hinduism," &c. London: The Religious Tract Society, 56, Paternoster Row. 1892.

Young people, desirous of understanding what Hinduism is, and what it costs in the way of heart-rending, personal sacrifice to give it up for Christianity, will learn more from this realistic story than from any ordinary statements and explanations. In the experiences of Kali Prasanna, his friend Debendra, Kali's charming girl wife, Kamini, and poor Phulmani, his erring, much sinned against, but finally restored sister, this lives before the reader. We have no indication as to where fact begins and fiction ends, nor *vice versâ*, but clearly there is a substratum, if not more, of truth in the narrative, and the author's reputation is a guarantee that his descriptions of Bengali life and of Hinduism are accurate and strictly reliable. No Sunday-school library should be without a copy of "Breaking His Fetters."

Under the title of *The Dawn in India*, and as a substitute for its former organ, *Light for India*, the Christian Literature Society for India has issued a bright little periodical, full of statistical and general information, and containing several illustrations. S. W. Partridge & Co., 9, Paternoster Row, London, E.C., are the publishers.

The Goal of the Human Race; or, The Development of Civilisation: Its Origin and Issue. By the Rev. Dr. R. F. Grau, with Prefatory Note by Sir Monier Monier-Williams. Translated from the original German by the Rev. J. J. Deimler and the Rev. W. St. Clair Tisdale, M.A. London: Simpkin, Marshall, Hamilton, Kent & Co., Paternoster Row, E.C. 1892.

An erudite and scientific endeavour to trace the history of civilisation, both in its ancient and modern forms, and to show that God is the supreme need of the race, and that it is only as right relations to Him are established that human progress can issue in anything but disaster and ruin. The Kingdom of God, as founded by Christ, alone can endure. Hamitic civilisation, as developed in Egypt, Babylon, Nineveh, Tyre and Sidon, and as still extant in China; the culture and primitive religion of the Indo-European and final declension and degradation when left to itself, as seen in the Greeks, the Romans, and the Hindus; and finally, the religion of the Semites, culminating in the advent and mission of Christ, and its work in the world, are traced with great care and philosophical acumen. The book contains a strong argument for missions as the great need of the world, and will be of true service to those engaged in promoting Christianity among the higher types of non-Christian peoples.

Notice to the CHRONICLE'S *"Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.*

CHINA.

WINTER TRAVELLING IN NORTH CHINA.

I PACKED up my things at Hsiao Chang on Monday, and started by boat from Heng-shui to Tientsin on Tuesday, November 29th. I travelled by night as well as by day for fear of being ice-bound. It was freezing hard the first night out, and next morning there was a film of ice on the river. Next day great sheets of floating ice were to be seen. The third morning the river was blocked. A dozen other vessels, large and small, were, like us, unable to proceed. The ice was about half an inch thick for half a mile above one of the bridges. Below the bridge there was open water. I walked to the nearest village to engage a cart, but found that nothing except a large open one could be obtained, and that only by waiting till evening. On my return to the river, I found that the boatmen were in exactly the same position in which I had left them. Since my departure they had all been wrangling together about what could be done to extricate the boats from their awkward position; but they had come to no decision. When I appeared they all appealed to me. At once I ordered a man from each boat to break the ice with the long, heavy pounders most of them carried with them, whilst the rest pulled the foremost boat through the broken ice. Of course, the boat that led the way would naturally suffer most, and every head boatman promptly refused to have his special craft cut by the ice to save those that followed. At length my boatman volunteered. A long plank was lashed to the side at the water level and a start was made. By dint of shouting and pulling myself to keep my crew together, we got an open fairway made to the bridge. The plank was nearly cut through by broken ice and both sides of the boat scraped clean Not five or six li (two miles) had been travelled before we were blocked by ice once more, this time with a fleet of boats making a line of over forty vessels. We had twenty-seven in front of us. Among them were three Chinese gunboats and some Government grain boats. The ice extended for a mile above another bridge, but there was clear water beyond. Fearing another night's frost, I urged working in gangs through the night under a full moon, but the men were far too tired for this. Next morning they set to work in real earnest. Long double rows of planks were laid on the ice and a waterway cleared between them. It was slow work. So I hired two men to carry my baggage across country, ten miles, to the Imperial Canal, and there hailed a passing passenger boat, and got on board among the crowd. I slept in my clothes at the feet of two Chinamen, with many others on the floor. An old Buddhist nun was huddled up in one corner, chattering to herself at times or crooning over her litanies. The ends of the boat were open all night for ventilation, the fore and after hatches being both crowded with people. But here I am safe and sound in Tientsin again. T. BRYSON.

INDIA.

TWO MORE VILLAGES RENOUNCE HEATHENISM.

Two villages, numbering fifty-four families, and containing 238 souls, within six miles of Tripassur, in the Madras district, have renounced heathenism and placed themselves under Christian instruction, and more are expected. The Rev. M. Phillips informs us that these people are pariah cultivators, and that there seems to be a general "move" among them towards Christianity. Instead of coming to England at the same time as Mrs. Phillips, Mr. Phillips will stay on for a time to watch over them and help them on, so that they may become strong in their faith. "I must also protect them from the oppression and tyranny of the higher castes, who are very wrath that they have embraced the religion of Christ. The people have built a mud and thatched schoolroom at my request, without any help from me. I have placed a teacher there who teaches both the children and the adults. A much larger shed for worship, and a house for the teacher, will soon have to be erected. The people will do all the work, and provide a part of the material, but we must help a little."

INCREASE IN EVERY DEPARTMENT.

MRS. BAYLIS THOMSON'S staff of helpers at Neyoor now numbers twenty-four—an increase of five on last year—and in every department of the work there has been increase. "We long," she says, "to see more acknowledge themselves openly on the Lord's side. We know that very many see the uselessness of idolatry, and they say so; but the barrier of caste, and loss of all claim to property, &c., by a convert, is still a fearful barrier to open avowal. One young man, a naidoo, under Mr. Hacker's charge, was baptized on New Year's Day. He has stood firm through great trial. We also had a united Communion service on that day, when about 700 Christians were present. At such a thrilling sight none could doubt the power of the Gospel. We rejoice to think that the Gospel is in hundreds of hearts, and that so many hundreds of women

are able to read it or are learning to do so. The leaven is working most surely, and ere long there will be a mighty upheaving of the masses from the thraldom of heathenism. We have taken for our motto text this year: 'I am not ashamed of the Gospel of Christ.' May we be stimulated and strengthened by the prayers of Christ's people at home and here."

BAZAAR PREACHING AT CALCUTTA.

At Christmas time the Bow Bazaar preaching hall was closed for some days; but since then the work has been steadily carried on every evening but Sunday. The room is excellently situated at the corner of two good thoroughfares, and we can always command a good audience of Hindus and Mohammedans. Last week two Hindus started an animated discussion, and we had an exceptionally good opportunity of setting forth the truth to a large number. W. B. P.

A JUST GROUND OF COMPLAINT.

The Rev. E. Hawker, B.A., of Coimbatore, complains, and not without just cause, of the action of Roman Catholic priests. He says: "I have started new work, so far with very encouraging results, in the village of Perundalaryin; but the Roman Catholics are following hard in our wake. They have also just established catechists in two villages where I have congregations, and *pay* men, women, and children to come and learn their prayers. I have just (January 11th) received a letter from Perundalaryin, in which the catechist says that last week the priests went there and gave money to the people who signed an agreement to join them. Since then he has had no children in the school, and no worshippers at the evening service."

MADAGASCAR.

BURIAL OF A BETSILEO PRINCE.

Some time ago there appeared in the Chronicle the notice of the death of Rajoakarivony, chief of the Isandra district, Betsileo province. He died on April 3rd, and not till Saturday, December 17th, were his remains allowed to rest. To give every detail connected with the nine months' mourning would take up too much space, but the following may be cited as proofs that the Betsileo, as a tribe, are in nowise free from the thraldom of Satan, but are still abject slaves to custom and superstition. The corpse was taken from place to place, and everywhere inspired awe and fear in the hearts of the people, who called it "Zanahary," or Creator. As such, oxen were killed in honour of it at every "vatslahy" passed by it. These "vatslahys" are huge stones, erected by the roadside in memory of the dead, and serve as altars, at which people make vows to their ancestors, seek their aid, or bring offerings to avert their displeasure. An ox was also killed at every stream forded, and not till the waters, tinged with the blood, flowed over the feet of the bearers, could the body be carried across. On entering every house, and again on leaving, an ox was killed, not, however, till the body had been passed over the neck of the animal. It is estimated that no fewer than 300 oxen have been thus killed during the nine months, and that not in the usual way, but unmercifully speared to death. The grave is a natural cavern, in the face of a huge perpendicular rock, in which are buried four of Rajoakarivony's ancestors. It is supposed to contain untold wealth, and goes by the name of "Iràkibolamena," or Golden Treasury. The treasure consists of lamba, spears, cooking-pots, &c., and, latterly, glasses and plates were added. The ladder by which the rock was scaled was made out of a huge tree from a forest, which has been carefully preserved during the last hundred years as sacred to this purpose, only a certain clan being allowed to cut it. The ladder was seventy-eight feet long, but did not reach up to the tomb; the body, wrapped in about ten "lamba," was tied round the neck, and hauled up the ladder. The whole of the proceedings were accompanied by singing and dancing. Two accidents happened in connection with the burial. One man, while preparing the ladder, slipped off when at a great height, and swung in the air till rescued from his perilous position. Again, the chief judge of the district had a fall, which proved fatal. Alarms were raised by the natives that the deceased was offended, and so had inflicted judgment upon them, or that, perhaps, the former chiefs in the tomb were incensed that the man who had slipped had not shown them due respect by taking off his hat in their presence, and they desired to avert further calamity by offering more oxen as a propitiation. Rajoakarivony's successor, a woman, named Ramavo, strongly opposed this, saying that it was all "nonsense," so we may hope that she will come out herself, and lead her people to break away from these chains of custom by which they are bound. Rajoakarivony's spirit is supposed to exist in a snake which dwells by a river's edge, making just another added to the list of the many gods in which the Betsileo put their trust.

AFRICA.

MATEBELE FIRST FRUITS.

While very weary of waiting for the change which the Matebele missionaries are working and praying for, the Rev. C. D. Helm is constrained to believe that the seed has not been sown in vain. In addition to the baptism of Tiju by Mr. Carnegie before he left for England, and the more recent baptism by Mr. Rees, Mr. Helm is hoping shortly to baptize a girl who was often in Mrs. Carnegie's employ, and whom he believes to be a Christian. Baleni and Somageli, baptized by Mr. Thomas some years ago, still maintain their Christian character. "These," says Mr. Helm, "are some of the first-fruits; but they are so few among the many who

remain indifferent. Our services are still regularly attended. The last few Sundays, notwithstanding unfavourable circumstances, the attendances have been exceptionally good, and, as a rule, the people are very attentive. I am so glad about the Watchers' Band and others who are praying for God's blessing on the work here and elsewhere. We sorely need your prayers.

"As to the general state of the country, there is no improvement. Numbers are still killed for supposed witchcraft. There is an indistinct muttering of dissatisfaction with this state of affairs. But, as far as I know, every man who meets with any untoward circumstance is ready to attribute it to being bewitched by some enemy of his."

JAMAICA.

PROGRESS AT DAVYTON.

THE receipt, through the Rev. J. J. K. Fletcher, of a contribution of £9 7s. from the church at Davyton, Jamaica, is a gratifying evidence that the Society is not forgotten by its grown-up children. Mr. Fletcher received an enthusiastic welcome back after his visit to England. He estimates that on the "Welcome Sunday" the congregation must have numbered at least nine hundred. People came carrying their seats. On the first Sunday in 1892 the church had taken as its motto: "For the Lord and His Church," and set out with definite prayer for a total membership of three hundred by the end of the year. A large number prayed and laboured regularly for this object; a strong band of earnest young men was elected to the diaconate, and at a consecration meeting every officer solemnly promised to faithfully perform his duties; special services were held; the August anniversary was the best ever held; and month by month there were additions to the church. "By God's blessing we closed the year with three hundred and three members, or sixty-two additions for the year. My inquirers' class numbers eighty-seven, and my first class in 1893 for candidates for church membership thirteen." At the Home and Foreign Missionary Anniversary in Christmas Week the chapel was crowded, many people standing for three hours and a half. All the great mission-fields were dwelt upon by five ministers, and though there was no "collection speech," the offering reached nearly £51—double what it was four years ago. The church raised for all purposes during the year £305, being nearly £100 more than ever before.

SOUTH SEAS.

COOK ISLANDS.

THE Rev. W. N. and Mrs. Lawrence, with Miss Ardill, reached Rarotonga on November 3rd. Mr. Lawrence found things in a fairly satisfactory condition, although many matters required looking into and putting straight. During his absence the liquor law, "which seemed to work fairly well at the beginning, has become more lax, and I am afraid that before long the condition of things here in regard to drunkenness will be as bad as it ever was, with this difference, that formerly the traffic was altogether illegal, now it has the sanction of the law."—After a probation of several months the Rev. G. A. Harris admitted thirty persons to church fellowship in November, many of whom were young men.—About 600 persons have joined the White Cross Army on Mangaia.—Ngariu, one of the paramount chiefs of Mangaia, died early in November, after a brief illness. His loss will not, probably, be much felt, as he was not beloved by his people. During his later years, however, he greatly improved as a church member, regarding himself as one of the pillars of the Gospel.

WELSH MISSIONARIES.

THE EARLY MISSIONARIES OF MADAGASCAR.

IN our last article we traced the history of David Jones and Thomas Bevan as far as their departure from England.

In April, 1818, they reached the island of Mauritius. In the following August, having left their wives behind, they made their first visit to Madagascar. After spending a few weeks in surveying the land, which they hoped to annex for the Kingdom of Christ, they went back to the Mauritius. Even during this short stay they had succeeded in inducing a number of young people, together with several chiefs, to become their disciples. They soon returned to Madagascar, accompanied by their heroic wives and children. On landing at the port of Tamatave they were received with great joy by those who had become acquainted with them during their trial visit. So far all things were favourable and encouraging; but, alas! there were dark days awaiting these noble young Welshmen, far away from home and fatherland, in a strange and distant land. They had looked forward to reaching these distant shores as eagerly as Æneas had sought for the ever-vanishing shores of Italy. We can well imagine the mixed feelings of triumph, joy, and anxiety which filled their hearts as their feet touched the land of the Malagasy. But the dark days of sorrow soon came, and ere long the billows of affliction rolled over their heads. They landed at the most unhealthy season of the year, when malaria was spreading destruction far and wide. They were all taken ill, and, with the exception of Mr. Jones, all perished—Mrs. Jones and her child, Mr. Bevan after a brief illness of three days, and lastly Mrs. Bevan and her child. Mr. Bevan had a presentiment that he would never recover, and would not enjoy the privilege of preaching the Gospel to the Malagasy. Though his voice became silent in death, yet to him it was given to lay down his life for the strangers who, by the force of Christian love, he reckoned as his brethren. His body was laid to rest in Malagasy soil, and his spirit went to the Saviour who had summoned him from the earthly conflict to the heavenly glory. Thus died, before really taking up the work, one of the two early missionaries of Madagascar.

David Jones had also been "nigh unto death for the work of Christ"; but God had mercy on him, and not on him only, but also on this Society which had sent him out, lest they "should have sorrow upon sorrow." Of the six, including the two little children, who had landed in Madagascar in January, 1819, only one remained—David Jones. The story of Robinson Crusoe alone on the island has fascinated the minds and touched the hearts of many generations of children; but in this story of "the early missionaries of Madagascar," we clearly see that "fact is stranger than fiction." If the writer of these articles had been gifted with the pen of the ready writer, it would not be difficult for him to touch the hearts of the readers by drawing attention to the Cardiganshire youth, brought up in the heart of Wales,

speaking the ancient Celtic tongue of Caractacus and the Welsh Druids, leaving the land of his fathers, so dear to every patriotic heart, not for the sake of amassing "filthy lucre," but in order to make the Gospel of the Saviour of the world known to the heathen; landing in Madagascar, accompanied by several dear to him, whose hearts were filled with high hopes of reaping a rich and abundant harvest for their Saviour; but instead of rejoicing with them in hopes fulfilled, seeing wife and child and much-loved friends buried in this strange land, and he left alone among a people different from himself in colour and habits, and strange to him in language and religion. Oh, sad picture of a lonely man! and yet, in his loneliness and sorrow, supported by the Divine Master, who, in His last words, had given to His Church the marching order: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Sad, bereaved, discouraged, and lonely, David Jones returned to Mauritius, leaving behind him in Madagascar his dearest possessions on earth—the graves of his loved ones. But he was not a man to be easily discouraged, neither would he look back having once put his hand to the plough. He had left Madagascar, but only to return with renewed strength. In Mauritius he was cared for and nursed by his hospitable friend, Sir Robert Farquhar, the Governor of the island, in whose house he stayed for fourteen months. As soon as his health had been restored, he spent his time in preparations for resuming his work in Madagascar. In the autumn of 1820, in company with Mr. Hastie, the British Agent to Madagascar, he left for that island. Early in October they reached the capital, Antananarivo; there they were both cordially received by the King. Radama I., the King, invited Mr. Jones to remain in the capital, and promised protection for him and all other missionaries. Without any delay, Mr. Jones commenced teaching. He had only three scholars, but one of them was the King's son. So popular, however, did the teacher become, and so rapidly did the fame of the school spread abroad, that the number of scholars daily increased, until at last the schoolroom was too small to accommodate them. It was decided to erect a new and larger schoolroom. The foundation stone was publicly laid by the King, and at the same time and place he expressed his great admiration of the missionary and of his work. In 1821 another Welshman, David Griffiths, arrived to cheer and help the solitary missionary.

David Griffiths was born on the 20th December, 1792, in a farm called Glanmeilwen, in the parish of Gwynfe, Carmarthenshire. His parents were devout and given to good works; but he, until the age of eighteen, was wild and reckless. At that age he was converted, and was received into church fellowship at Gwynfe by the Rev. Peter Jenkins. Soon after this, he began to exercise his gifts as a preacher. Having decided to devote himself to the work of the ministry, he entered the school at Neuaddlwyd under Dr. Phillips, and after having spent two years there, he was admitted into the College at Wrexham, then under the principalship of Dr. George Lewis, the author of several of the most valuable theological works in the Welsh language. In 1816, Dr. Lewis removed from Wrexham to Llanfyllin, in Montgomeryshire, and the Academy was also transferred there. Mr. Griffiths was one of the students who followed him. About this time Mr. Griffiths was accepted for missionary work by the Directors of this Society, and became a student at the Missionary College, under Dr. Bogue, at Gosport.

It was arranged that he should leave this country in 1820 for Madagascar. On May 22nd of that year he married Miss Griffiths, of Machynlleth, a lady whose heart was on fire with missionary zeal. On July 26th and 27th he was ordained at Gwynfe. The congregations were so large that they could not be accommodated in the chapel. The services were therefore held in the open air, the people sitting on the grass and in the shelter of the bushes, and the preachers addressing them from an improvised platform. Among those who took part were Revs. T. Powell, of Brecon; D. Jones, of Crugybar, and Peter Jenkins, of Brychgoed. Rev. D. Peter, of Carmarthen, preached from Acts i. 8. Dr. Phillips preached on the duties of the missionary, from 2 Cor. ii. 16. On the 25th of October Mr. and Mrs. Griffiths sailed from London, and, after a perilous voyage, reached the Mauritius, January 23rd, 1821. There they remained for some months, until the unhealthy season in Madagascar had passed, having learned wisdom from the sad calamity which had befallen the former missionary party. On April 14th a little child was born to them, and on the 21st Mr. Griffiths sailed for Madagascar. As soon as he had prepared a suitable place for them, his wife and child joined him, together with Mr. David Jones, who had been seeking restoration of health in Mauritius.

The year 1821 saw therefore two Welshmen as missionaries in Madagascar—David Jones and David Griffiths—aided by their wives and the *little child* of the Griffiths family, for when they arrived at the capital, endless curiosity was excited by this first English child that had been seen there, and thus the missionaries saw under their own eyes the fulfilment of the prophecy, "And a little child shall lead them."

Work was immediately commenced. The wives gave themselves to teaching the women needlework, and how to make articles of clothing for themselves. The missionaries worked earnestly at the education of the children. The numbers soon increased to such an extent that Mr. Griffiths was able to open a new school with sixteen scholars. The natives were very fickle, and unreasonably suspicious of the white men, and thus the work was often retarded; but in the King the missionaries found a strong tower of defence and an earnest supporter of education. At first, being ignorant of the native tongue, they taught the children in the English language. So successful were they that in 1822, at a public examination of the school, in the presence of the

King and his attendants, the first class read in English the whole of the seventh chapter of the Acts of the Apostles, translating parts of it into their own language. Of course, at this time, the language of the Malagasy was exclusively oral ; it had never as yet been committed to writing, and it did not possess even the rudiments of an alphabet. It is to the missionaries that the people of Madagascar owe their alphabet and grammar. The toil undergone by these men in the threefold task of learning, constructing, and teaching this language at one and the same time must have been very great. Even philology was no help to them in acquiring it, for they knew no kindred tongue. In the construction of the written language they made use, as far as possible, of the letters of the English language to express the native sounds ; the Italian sounds being given to the vowels, and the numbers expressed by the Arabic figures. The King helped the missionaries in their work by issuing an order that no letter should have more than one sound. The difficulty attending the successful accomplishment of this task may be judged by the fact that, notwithstanding the constant and persistent labour of the missionaries, two years passed before they could finally decide on the alphabet. Their patient and careful toil has been well rewarded, for until to-day it remains unchanged. It is no little credit to the Welsh nation that two of its sons were the first to commit to writing the language of the important island of Madagascar.

The schools were so successful that, in a few years, the scholars numbered more than two thousand. After becoming slightly acquainted with the native language, the missionaries held meetings for public worship every Lord's-day in the large school building. To these meetings the adults were invited. At first, the response was very discouraging ; but after a little patient waiting, the attendance exceeded a thousand, including, very often, the Queen and one of the King's sisters. These two missionaries were very systematic in their methods of working. They preached on alternate Sundays, Mr. Jones giving, for a time, a course of sermons on the Creation, and Mr. Griffiths on the Ten Commandments. Mr. Jones took care of the schools during the first half, and Mr. Griffiths during the second half of the week. The rest of their time they devoted to translating the Holy Scriptures into the native language. On Saturday afternoons they often visited the neighbouring villages and preached the Gospel to the assembled multitudes.

In the midst of all this prosperity—the adults assembling together in large numbers for public worship, and thousands of the children being educated—the missionaries were further encouraged by the arrival, in 1826, of Messrs. Johns, Cameron, and Cummings, followed in a short time by Messrs. Freeman and Canham.

David Johns was the son of Mr. J. Johns, of Llain Farm, in the parish of Llanarth, in the county of Cardigan. He was received at an early age into the church at Penrhiwgaled. Having decided to enter the ministry, he became a student at the school at Neuaddlwyd, under Dr. Phillips. He afterwards went to the College at Newtown, which had been removed thither from Llanfyllin, Dr. George Lewis still being the principal. Having been received by the Directors of this Society as a missionary for Madagascar, he went to the Missionary College at Gosport, in order to complete his education. He was ordained at Penrhiwgaled, February 13th and 14th, 1826. Among those who took part were Revs. Jonathan Jones, Rhydybont ; Daniel Thomas, Penrhiwgaled ; Griffiths, Hawen ; Davies, Cardigan, and D. Morgan, of Machynlleth, the author of a Welsh history of Welsh Nonconformity ; D. Peter, of Carmarthen, and M. Jones, of Trelech. Dr. Phillips gave the charge to the young minister. Before leaving this country, Mr. Johns married the daughter of the Rev. W. Thomas, formerly Independent minister at Bala. Immediately after the ordination, the young missionary and his wife sailed for Madagascar, and were welcomed there on September 11th, 1826, by Messrs. Jones and Griffiths, who had already been labouring there for six years.

Now there were on the island working together three Welshmen who had been educated at the same school at Neuaddlwyd, Cardiganshire, under the same noble Christian worker, Dr. Phillips, whose name is, even to-day, "a sweet smelling savour " in the Congregational churches of Wales.

Cardiff. J. A. Jenkins.

THE CENTRAL BAND.

THE meetings for March, which will be held as usual in the Board Room of the Mission House, 14, Blomfield Street, E.C., from 7 to 8.30 p.m., are as follows :—

Friday, March 3.—Members' night. Papers by members.

" " 17.—Monthly meeting. Address by the Rev. T. W. Pearce, of Canton. Subject : " Our Oldest China Mission Station."

Prior to the latter meeting—viz., from 3.30 to 6 p.m.—a Conference of Delegates from the leading auxiliaries in the country is to be held in the Board Room, under the presidency of A. J. Shepheard, Esq., the object of the Conference being the consideration of plans for extending the work of Young Men's Missionary Bands throughout Great Britain.

SHEFFIELD AUXILIARY.

The Sheffield Young Men's Missionary Band, of which J. Wycliffe Wilson, Esq., J.P., is president, and T. E. B. Wilson, Esq., is secretary, is undenominational. Its objects are threefold—viz. : (First) to band Christian young men

together for the cultivation of a well-informed, sympathetic, and enthusiastic interest in the great missionary enterprise ; (secondly) to induce those thus banded together to seek out and undertake work for making others, especially the young, interested in the same, and thus raise up a local and home agency for strengthening the hands of those who labour and "bear the heat and burden of the day" abroad ; and (thirdly) to instil into the young especially the noble self-sacrifice of our missionaries, with the hope that some may be led to devote their lives to work in the foreign field.

The Band arranges for missionary meetings to be held quarterly in the Sunday-schools ; papers to be read at the Christian Endeavour Societies, Young People's Guilds, Literary Societies, &c., and the dissemination of missionary literature, paying special attention to the sale of the London Missionary Society's periodicals.

A most elaborate printed plan has been drawn up, indicating the dates throughout the year on which addresses are to be delivered in about thirty-six Sunday-schools in the neighbourhood.

The Band holds open monthly meetings, going the round of the Congregational churches, so as to reach as many people as possible. The Band has a very good reference library.

MANCHESTER AND SALFORD AUXILIARY.

A joint meeting of the Young Men's Missionary Band and the Watchers' Band was held on January 27th in the Lecture Hall of Grosvenor Street Chapel. In the absence of Mr. Harold Lee (president of the Y.M.M.B.), the chair was taken by the Rev. W. J. Wilkins. An interesting letter was read from the treasurer of the Missionary Band (Mr. Stephen Massey), who went for a trip to China with the missionary party of which Dr. Lavington Hart was a member. This was followed by an able and stirring address from Miss Ashburner, late of Chiang Chiu, who illustrated many of her remarks by means of very interesting curios. The remainder of the meeting was devoted to prayer on behalf of foreign mission work.

PERIODICALS FOR MISSIONARIES.

DEAR MR. COUSINS,—Will you kindly allow me to remind the readers of the Chronicle that there is an association for supplying our missionaries with magazines, newspapers, and reviews, in active operation? Every part of the mission-field has its monthly budget ; but the supply is still far short of the need, as evinced by very many grateful letters received from our honoured missionaries.

If any friends have illustrated papers, periodicals, &c., which they would like to send to some mission station either weekly or monthly, and will communicate with me, I shall be only too glad to give them addresses where they will be eagerly and gratefully welcomed.

Edna G. Wills, Hon. Secretary.

11, Upper Belgrave Road, Clifton, Bristol.

PERSONAL ITEMS.

China.—In October, the Rev. G. H. Bondfield, of Hong Kong, paid a short health visit to Shanghai, calling at Foochow on his way back. "Enthusiasm and confidence were manifested in every mission at Shanghai, whilst new workers came by every ship. America is sending scores of missionaries to China this year. Only last week we welcomed the pioneers of a party of ten or twelve who are coming to work in the Canton region." —Dr. McFarlane has once more been left alone through the necessity which has arisen for the Rev. T. Bryson to return to Tientsin, and then proceed to the Yen-san country stations, where troubles have arisen, culminating in the beating of converts, the firing of their ricks, and damaging of mission property.—Dr. G. P. Smith has been prostrated with fever. — The Rev Jonathan Lees proposes to leave for England in the course of the present month.

India.—On his way to Almora, the Rev. F. F. Longman consulted a Benares doctor, who spoke very hopefully about the prospect of restored health. He will be greatly missed by the congregation at Hastings Chapel, Calcutta, where he was a favourite, and where affairs had greatly improved under his influence.—A short memoir of the late Mrs. Roy, of Bhowanipur, Calcutta, a Bengali Christian lady, has recently been published. She was, fifty years ago, admitted as an orphan into the late Mrs. Mullens' Girls' Boarding School, and was truly converted under her teaching and influence. She gained the respect and affection of her teacher, and was much trusted by her. On leaving the school she was married to Baboo Ambica C. Roy, a convert of the Bhowanipur College, who, after holding a lucrative employment under Government for many years, retired on a pension about two years ago. Her earthly circumstances were easy, and her circle of friends very numerous, but she was ever most unassuming in her ways. She was devotedly attached to the Bengali Congregational Church, and was not only regular in attendance, but constant in prayer for its prosperity. Of late years she was specially active in Christian work for her Hindu and Christian countrywomen, and she also had the privilege of seeing her children walking in the fear of God. Her frequent prayer was for closeness to the Lord and more entire consecration to Him. Many were influenced for good by her example, especially during the fifteen months of the painful illness which ended in her death. One of her sons has been led by the power of her example to give himself entirely to God's service. Numbers came from a distance to testify to their love and admiration of her character, and all were struck with her patience in suffering. She is a notable instance of the blessing of early Christian teaching and discipline such as a good boarding school affords, and of the power of the Gospel to cleanse and purify the heart, and to sustain the mind in the midst of keen and prolonged suffering.

It is a good thing to learn by such cases as this that Christianity is able to produce as great and as beautiful results in an Asiatic as in a European, and the testimony of the life and death of one like Mrs. Roy is an encouragement to the faith of the missionary in the power and universal adaptation of the Gospel of Christ to purify and ennoble men and women of every race. (J. P. A.)—Just before the end of last year Miss Blomfield was attacked with typhoid fever at Jiagunj, when tired and worn out after nursing some sick children, and after a river tour which involved hard work, as the village women were so eager to hear the Gospel message. Miss Blomfield has been removed to the Ladies' Mission House at Berhampur, and Mr. Brockway writes very hopefully as to her recovery, the attack being of a mild form, with no dangerous symptoms.—Miss Marris, of Benares, expects to reach England at the end of March.—Mr. Stephenson, of Gooty, has been on the sick list for some time, but is slowly recovering.—The Bangalore High School has suffered a very severe loss by the death from heart disease of the head master (Mr. Isaac David, B.A.). He had been a master in the school for twenty-five years.—The Rev. R. J. Ward received a very hearty welcome on his arrival at Madras on January 13th. At the conclusion of the Bombay Conference he visited our friends at Belgaum, Bellary, and Gooty *en route* to Madras.—Mrs. Knowles is on her way home in ill-health, and, in all probability, will be accompanied by her husband.—Mr. H. T. Wills is settling down to work at Trevandrum. "Indeed, the comfort," says he, "far exceeds my most sanguine expectations. I might almost be at home; things out here are so home-like. I am very much encouraged by the attitude of the educated Hindus. My coming has made quite a stir, and this is very good evidence that my appointment was not a mistake. I have never been more certain of having had a direct Divine call to any work than I am to-day, now I have seen to what I have come. I feel that all my training has been fitting me in some measure for this work." Mr. Wills received an illuminated address of welcome on his arrival at Trevandrum.—Mrs. Baylis Thomson in sending her annual report to the Foreign Secretary, tells him that it had been copied by a lad who owes his life, humanly speaking, to the late Dr. Thomson, her husband, who met him one day and found his arm mortifying through tight bandaging by a native. Amputation left him the use of the left hand only. He has been educated in the Seminary by the contributions of the High Barnet Congregational Sunday-school, and is a member of the church and an earnest disciple of Jesus. When Dr. Thomson met him he was a heathen. So, in many ways, souls are gathered to the fold. He believes he has been, like St. Paul, called to preach the Gospel.

Madagascar.—Miss Helen Gilpin, of the Friends' Mission, has just completed the "copy" for a set of references to be used in a Malagasy Reference Bible. She began this tedious, but useful, work sixteen years ago, and has carried it on more or less regularly in her leisure hours ever since. Future generations of Bible readers in Madagascar will have reason to feel grateful to Miss Gilpin for her untiring patience in carrying through to its completion this labour of love.—Another long-felt need will also soon be supplied, as the Rev. J. Richardson is superintending the production of a useful and moderately full Concordance to the Malagasy Bible.—The Rev. J. Sibree is about to bring out a revised edition of the valuable Bible Dictionary printed under his care, and much of it, indeed, written by himself, some few years ago.—The Rev. W. J. Edmonds seems in a fair way to recovery from a tedious attack of fever.—The whole consignment of the new shilling Bibles (nearly four thousand in number) were disposed of in a few days, and thousands of the people are still eager to obtain copies.

Africa.—A venerable friend of the Society, and its financial agent for Hankey and Kruis Fontein for many years—Mr. W. S. G. Metelerkamp—died at Zuurbron on December 21st. He has gone to his grave like a shock of corn, fully ripe and full of years, having been enabled to serve his generation, by the will of God, through a long and useful life. He was a man of simple-minded and earnest piety, and, being universally respected, he exercised a remarkable influence in the district in which he resided. His patient attention to the interests of others, his wise counsel, his wonderfully methodical and accurate habits of work, and his generous nature combined to make him the friend of all who needed a friend. Mr. Metelerkamp was eighty-two years of age.—Mrs. Kolbe (wife of the Rev. F. W. Kolbe, of South Africa), an announcement of whose death appears in another column, was a daughter of another of our former South African missionaries (the Rev. W. Elliott), who died in 1858. Mr. and Mrs. Kolbe laboured for a number of years at Paarl.—The Rev. Howard and Mrs. Williams, of Molepolole, have been called to pass through sad affliction by the death of their little girl from diphtheria. The news came through Dr. Garraway, of the Bechuanaland Border Police, who had kindly been to Mr. Williams's help, and had sent a hospital sergeant to help in the nursing. Mr. Williams has since been taken ill.—The Rev. A. J. Wookey, on his voyage to South Africa, delivered a lecture before the first saloon passengers, and at the close Sir Henry Loch, who was one of the number, bore testimony to the value of missionary work.

West Indies.—The Rev. J. L. Green writes that, with enough to do at all times, the Christmas and New Year bring with them a pressure of extra work. "At the New Year we had a midnight service (attended by at least 1,000 persons), an early prayer-meeting in the morning at six, three sermons during New Year's Day, a wedding, and a funeral, all of which I conducted, except the prayer-meeting, and that I attended. Then, on the Monday, I visited Hyde Park, seventeen miles away, conducted services there, and returned to the first of our week of prayer-meetings here. There is no fear of 'rusting out' in Demerara."

Two recent appeals in these columns have met with a prompt and generous response. The Rev. T. F. Shaw's request for a printing press came under the notice of Messrs. John Haddon & Co., of Salisbury Square, Fleet Street, and they have undertaken to give a small press and fount of type for Urambo. Messrs. Blackie & Son, publishers, have sent a valuable selection of books for the Nagercoil College Library.

WE much regret that, through an unfortunate error of management, the Bombay Decennial Conference has put itself into a very false position as regards the State regulation of vice. Its action is sure to be misunderstood. Had we no other guide than the *Bombay Guardian*, we should be compelled to infer, either that the missionaries present at the Conference did not know their own minds on the subject, or that they were sadly callous about it. But, thanks to a calm and careful explanation given by the chairman of the meeting, Bishop Thoburn, in the pages of the *Indian Witness*, we may dismiss both of these inferences as incorrect. The question at issue was not one of public morals, but of business procedure in the Conference. With very few, if with any, exceptions those present thoroughly disapproved of the C.D. Act. Indeed, with perfect unanimity, the Committee of the Conference had drafted a resolution condemning this Act, and this resolution, when laid before the Conference, was carried by acclamation. Objection, however, was taken, and protests entered, mainly on the ground that the Conference was acting *ultra vires* in passing resolutions at all, and finally the Committee, who had been guilty of the error of introducing the resolution, were allowed, by a very narrow majority, to withdraw it. The proceeding was a most undignified one, and, considering the character of the subject under discussion, a most unfortunate one.

THERE are now 396 British student volunteers for foreign missions—viz., 244 in England, 124 in Scotland, and 28 in Wales. Ireland has yet to be canvassed.

DR. EDWIN E. BLISS, a veteran of almost fifty years' service, as a missionary of the American Board in Turkey, has passed to his rest. Those best qualified to form an opinion regarded Dr. Bliss as a model missionary, and his loss is keenly felt.

THE American Baptist Missionary Union sent eighty-one missionaries to its foreign missions during the year 1892. Of these twenty-nine were missionaries returning after a season of rest to their field of labour, and fifty-two were new recruits.

IN connection with the Universities Mission in Central Africa an additional Bishop has been appointed, with the title Bishop of Nyassaland. The new Bishop—the Rev. W. B. Hornby—seems well qualified for his post. From 1878 to 1884 he worked as a missionary in Calcutta, in connection with the Oxford Mission in that city. More recently he has been vicar of St. Columba, Sunderland.

IT is twenty years since Dr. Mackay, missionary of the Canadian Presbyterian Church, began to labour in North Formosa. The result is, in that part of the island at this day, 2,605 Christians, 50 native preachers, 2 ordained pastors, and many other workers.

THE visit of Mr. Eugene Stock, Editorial Secretary of the Church Missionary Society, and Mr. Stewart to Australia has yielded very satisfactory results. Reviewing these the *Gleaner* says:—"The results of their tour which can be tabulated are but a fraction, we are persuaded, of the blessings to individuals and to congregations which God has bestowed through them, but a list of these definite results is not a little remarkable. C.M. Associations have been formed in New South Wales and Victoria, authorised to select, train, and send out their own missionaries, and to expend their funds upon their maintenance. Plans have been laid for a similar association in New Zealand. Twelve candidates have been accepted, three of whom are probably already in the field; and several promising candidates had come or were ready to come forward. A training-home for candidates has been provided at Sydney by the spontaneous offer of a Christian lady to devote herself and her house to this object. About forty branches of the Gleaners' Union have been started. Over a thousand missionary boxes have been given out, to applicants only. Thousands of Cycles of Prayer have been distributed, also to applicants only; and four large cases of C.M.S. books have been sold or (the smaller papers) distributed, besides some thousands printed on the spot. Thankful acknowledgments have been made by very many clergymen, laymen, and women for the light in their own hearts regarding the claims of the heathen world, and of the Saviour who died to redeem it. 'For such results of less than seven months' work,' as Mr. Stock remarks, 'we can only unfeignedly praise the Lord.'"

A MISSIONARY of the Berlin Society, stationed at Königsberg, in Natal, says that twenty-five years since the number of coloured inhabitants in the Colony was 150,000, whereas now it is 450,000; then there were 2,000 baptized natives, and now there are 8,000. He notes also a great change in the attitude of the people towards the Mission. Formerly it was difficult to get a place in which to preach, but now many a room is thrown open, and the owners take part in the service. Formerly the missionary on entering a kraal would be met with various and often ominous cries, but now the question is: "Why do you come so seldom?" Nevertheless, progress is slow, and this is attributed very largely to the abominable example set by many of the white population. At Nelsonscap, one of the out-stations, considerable advance has been made. The people seem to hunger and thirst after the Word of Life. Eighteen adults and eleven children were baptized last year. The Kafirs from the neighbourhood flock to the place when it is known that the missionary is there on a visit. The Wesleyans have tried hard to win over these people to their body, but hitherto in vain.

A DUTCH lady missionary at Mandomai, in Borneo, writing in August last, says:—"Thus far the Lord has permitted me to

carry on my beloved work among the children. The attendance at the school is very good. The scholars are obedient, and carry somewhat to their homes, as one can readily perceive. My infant school now numbers forty children. The heathen bring their little ones to me and ask if I can receive them. 'We have confidence in you,' say they. 'They will readily learn; but when they are naughty, punish them, for you are a mother to them.' This permission to punish is the more remarkable, as the Dyaks do not chastise their children, and still less are willing that a stranger should do this. But the teacher has impressed on her scholars the necessity of punishment in the case of disobedient children, and thus the conviction seems to have gained ground that chastisement is a good thing. The Sunday-school also is a source of great pleasure. Unfortunately, one of the teachers, a young man, named Joseph, fell ill, and for days it was feared he would die. His relations wanted to remove him from the house where he lay, as they believed that only thus could the evil spirit that had entered the dwelling be appeased, and the disease it had inflicted be removed. But the Lord had mercy on Joseph, and restored him to health without his being removed." The missionary further describes a pleasant excursion she made with the children to the spot where thirty-three years ago several missionaries, male and female, were murdered. The spot is marked by a cross. It was a joyous time for parents as well as children. The missionary told the story of little Mary, who on that very spot had asked, "Papa, when shall we go to the dear Saviour?" Not long after her father was murdered, and the daughter also. And the children were urged to ask for the guidance of God's Spirit that they might walk in the right way, and at last meet the dear little Mary in heaven.

The Zambesi Mission may now be said to be thoroughly organised under the auspices of the Paris Missionary Society. It is still on a small scale, but it is a satisfactory beginning of a work which may, with God's blessing, prove to be a source of immense blessing for that part of the African continent. At all events, it is an important thing to have such a mission established on what may in future be the route by which the central regions are most easily reached. There are four stations. M. Coillard, the veteran missionary, and the founder of the Mission, is to reside at Leáluyi, which, as regards the whole tribe of the Barotses, is the most central spot. The staff consists of four missionaries, four lady missionaries, and two Basuto evangelists. A chapel has been put up at Sesheke. In 1889, the present king, Lewanika, was favourably disposed towards the Gospel, but since then, through the influence of evil counsellors, he has been opposed to it, and there has been, consequently, a revival of paganism throughout the whole tribe. At present, Lewanika seems to be turning again to the missionaries. The Sunday services are the largest at Sefula, numbering sometimes 130 hearers. The schools are fairly prosperous, and the young people seem to be feeling the influence of the Christian truth so persistently inculcated. Indeed, at Sefula, where this is most manifest, the king's eldest son and the queen's son-in-law have made a profession of their faith. M. Coillard has a Bible-class of ten pupils, whose progress and conduct are hopeful. Other cheering signs are visible elsewhere.

The late Cardinal Lavigerie.—Widely as we may differ from the Romish Church with regard to missionary aims and methods, we must admire the energy and zeal with which it often prosecutes its work. The late Cardinal, whose name was as a household word among French and Belgian Catholics, was a man whose career cannot but excite astonishment, even if it does not elicit entire approval. Charles Martial Lavigerie was born at Bayonne in 1825, and, at a very early age, cherished the desire to become a country priest (*curé de campagne*). An aged bishop to whom he expressed this wish said: "First you must go to the seminary, and, afterwards, you will be what God wishes." In process of time he became a professor, but such a position did not satisfy his ardent spirit, and when, therefore, he was asked to plead the cause of the schools in the East—an undertaking just then begun in Paris—he gladly entered into the work, and was thus brought into connection with the East and with Islam. After a time he was called to a high position in Rome, and subsequently was appointed Bishop of Nancy. Here he found in Catholic Lorraine a fine sphere, and many institutions were founded under his auspices. At length, on the death of the Bishop of Algiers, Marshal MacMahon, who knew Lavigerie's work in connection with the schools in the East, advised the Emperor to appoint him to the vacant post. It was a great sacrifice to make, but it was cheerfully accepted. The sphere was all but unlimited, and very little had been done by the former bishop for the religious needs of the Colony. Indeed, the French Government had shown a disposition to favour Mohammedanism at the expense of Christianity. Schools, mosques, and seminaries had been built, and everything done to discourage the promotion of Christian ideas. With great boldness Lavigerie set himself to alter this method of procedure. He put the Romish Church in Algeria on a better footing, and greatly added to the splendour of ritual in the churches. Six years before the French seized Tunis he had sent his missionaries there. He got himself appointed apostolical delegate of the Sahara and the Soudan, years before any great effort had been made to penetrate into the heart of the Dark Continent. Six months after his arrival a terrible famine broke out. At once Lavigerie set on foot all possible means of alleviating misery and preserving life, and eventually he established the two orphanages, which subsequently developed into the flourishing villages of St. Cyprian and St. Monica. And when the Government, jealous of the influence he was gaining, ordered him to dismiss the children, he boldly replied that nothing but force would lead him to give them up. The letter in which this determination was expressed caused great excitement in France, where, at that time, there was no real freedom of the press. The Emperor offered Lavigerie the Archbishopric of Lyon, but he refused, and at length brought the Emperor himself to enter into his views. To the delight of the whole of Algeria he was able to return, "having secured, by his noble defence of charity, full freedom to pursue his apostolical ministry." His efforts were now directed to the conversion of the Kabyles, whom he regarded as the direct descendants of the old African churches. But for such a work priests of a high order were needed, and, happily for him, the work among the orphans in the time of famine had brought many such before his notice. He formed them

into a *Congregation*, and thus arose the well-known order of the *White Fathers*, who are now to be found not only in Kubylia, but also in the depths of equatorial Africa. Meanwhile, the Algerian diocese was being covered with churches and schools. Hospitals and asylums were established, and an order of *White Sisters* was formed, whose work consists in caring for the sick, ministering to the emancipated slaves, and visiting the harems. How vast the work became may be judged by the fact that at the dedication of the Cathedral at Carthage there were present twelve African bishops, more than 300 priests, and a large number of White Fathers. But greater even than his work in Algeria and Tunis was the missionary enterprise which he inaugurated. In the course of fifteen years he had been the means of establisling mission seminaries in Algiers and Carthage, a college at Malta for the training of young emancipated negroes, a seminary in Jerusalem, where 100 Eastern priests are being trained to do battle with Islam, and also apostolic schools in Franco, Holland, and Belgium, and a noviciate for White Sisters in Lyons. The first three missionaries sent to the Soudan were murdered. Three others at once started by another route, and they, too, were slain. Then it was decided to try and reach the Soudan by way of Zanzibar, and five priests were sent to Lake Tanganyika and five to Lake Nyanza. Others have followed since, but already in this mission-field alone, in the course of some twenty years, thirty lives have been sacrificed. These losses sorely tried the Archbishop. Thrice he besought the Pope to be allowed to lay down his episoopal functions and to accompany the missionaries to the heart of Africa. His requests were rejected, and after the third Leo XIII. made him a cardinal. In 1868 he went with a large company of pilgrims from Africa to Rome, and then it was that the Pope charged him to go forth and institute a crusade against slavery. Our readers will remember how the duty was fulfilled, and how through France and Belgium, Germany and Italy, the eloquent missionary laid bare the horrors of slavery, and called upon all Christian people to rally for its destruction. Committees were formed, fnnds raised, and hundreds of men came forward as volunteers. The enterprise has not succeeded. The evils of slavery will not be removed by the sword. But we cannot but admire the fervid zeal of the Cardinal in denouncing the horrible system, and in trying to rouse the so-called Christian nations to a united effort for its destruction. Cardinal Lavigerie was, as we have seen, a Frenchman by birth, and it may be said that amid all his efforts for the spread of his views of Christian truth, he was anxious for the extension and establishment of French influence in Africa. His work had its political aspect and bearing. That is one point not to be forgotten. Another and a still more important one is that the Church of Rome is making a tremendous effort to win Africa, and the recent conflict at Uganda abundantly testifies that she may not be very scrnpulous as to the means she uses for the attainment of this end.

NOT only in the mission stations of all societies in Ceylon, but in well-nigh every mission station of every Evangelical body in India, China, and Burmah, the news of the deccase of Mr. Ferguson, which took place at Colombo the day after Christmas Day, within a month of his seventy-sixth year, will be received with keenest regret and the sense of the loss of a personal friend. All missionaries knew "Mr. A. M. Ferguson of the *Observer*, Colombo." "Aloe Avenue," for so long the residence of Mr. and Mrs. Ferguson, was a sort of oasis in the desert in the thoughts of missionaries voyaging eastwards across the Indian Ocean or westwards across the Bay of Bengal; for up to a few years ago, and until growing infirmity on the part of the late Mrs. Ferguson made it impossible, practically "open house" was kept there for all who were working in the cause so dear to the hearts of our friends. At one time, I believe, Mr. Ferguson, who, as editor of the *Ceylon Observer*, always got early news of the sighting of a vessel entering the harbour, was accustomed to send a messenger out to each ship that anchored to invite to his house any missionaries who might be aboard; but in my time that had become unnecessary, for all missionaries had learnt that they would be welcome, and would be expected to put in an appearance. And what gatherings were there sometimes! Among others I remember C. T. Studd and party; Mr. Hudson Taylor more than once; Dr. Philips, of the Indian Sunday-school Union; Packer, of the American Mission in Rangoon; Miller, of Orissa; Kerry, our Indian secretary; Bion, of Dacca; Dr. Thompson, of the Nagercoil Medical Mission; and our secretary, Mr. Baynes. "Aloe Avenue" seemed elastic, for it was the home of a family of large heart and wide sympathy.—*Rev. H. A. Lapham, in the "Baptist Missionary Herald."*

THERE are, according to the report of the Pauperism Commission, 21,000 Anglo-Indians and Eurasians in Calcutta.

ANNOUNCEMENTS.

DEPARTURES.

The REV. JAMES LEVITT, appointed to CALCUTTA, North India, embarked per steamer *Clyde*, January 20th.

The REV. J. E. NEWELL, MRS. NEWELL, and two children, returning to UPOLU, Samoan Islands, South Seas, embarked for SYDNEY, per steamer *Oroya*, January 27th.

ARRIVAL IN ENGLAND.

MR. E. SARGOOD FRY, M.B., C.M., MRS. FRY, and family, from NEYOOR, Travancore, South India, per steamer *Valetta*, at Plymouth, February 7th.

BIRTH.

CAMPBELL.—September 25th, at Cuddapah, South India, the wife of the Rev. W. H. Campbell, M.A., B.D., of a son.

MARRIAGE.

REES—THORNBOROUGH.—December 12th, at the Cathedral, Shanghai, China, the Rev. J. Lambert Rees, B.Sc., of the London Mission, Shanghai, to May Thornborough, daughter of George Thornborough, Esq., of Levenshulme, near Manchester.

DEATHS.

WILLIAMS.—January 8th, at Molepolole, Bechuanaland, South Africa, Winnie, daughter of the Rev. Howard Williams, aged three years and four months.

KOLBE.—January 17th, at Cape Town, Cape of Good Hope, Isabella Maria, wife of the Rev. F. W. Kolbe, formerly of Paarl, South Africa, aged sixty-one years.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c. should be addressed to the REV. GEORGE COUSINS, *Editorial Secretary 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

For use in Library only

For use in Library only

I-7 1893
Chronicle of the London Missionary
Princeton Theological Seminary-Speer Library
1 1012 00311 4560